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A  
PRACTICAL GRAMMAR  
OF THE  
SANSKRIT LANGUAGE  
FOR THE USE OF EARLY STUDENTS.

BY  
THEODOR BENFEY.

SECOND EDITION.  
CAREFULLY REVISED AND CORRECTED.



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## PREFACE TO THE SECOND EDITION.

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THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be inadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock,—which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar; and for their convenience I recommend that the Grammar may be taken up in the following



order: 1. § 1-36; 2. § 209-267; 3. § 62-186 and 188-190;  
4. § 37-61, 187, and 191-208.

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful; and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

TH. BENFEY.

GOTTINGEN,  
*January, 1868.*

# CONTENTS.

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	PAGE
PART THE FIRST : Letters and phonetic rules, §§ 1-36. . . . .	1
CHAPTER I. Letters, §§ 1-9. . . . .	<i>ib.</i>
Accent, § 10 . . . . .	7
Exercise in reading, § 11 . . . . .	12
CHAPTER II. Phonetic rules, §§ 12-36 . . . . .	14
SECTION I. General phonetic rules, § 12-18 . . . . .	<i>ib.</i>
SECTION II. Changes of letters at the end and at the beginning of words in a sentence or hemistich, §§ 19-36 . . . . .	16
PART THE SECOND : Formation of words, §§ 37-267 . . . . .	24
CHAPTER I. The Verb, §§ 37-190 . . . . .	<i>ib.</i>
SECTION I. Crude forms of the Verb, §§ 38-62. . . . .	<i>ib.</i>
Primitive and derivative verbs, § 38 . . . . .	<i>ib.</i>
Derivative verbs, §§ 39-62.	
1. Frequentative or Intensive, §§ 39-51 . . . . .	25
General rules of reduplication, §§ 42-47. . . . .	<i>ib.</i>
2. Desiderative, §§ 52-57 . . . . .	32
3. Causal, §§ 58-60 . . . . .	38
4. Verbs of the tenth Conjugational Class, § 61 . . . . .	42
5. Denominatives, § 62 . . . . .	43
SECTION II. Inflexion of the Verb : Conjugation, §§ 63-167 . . . . .	44
I. Active Voice, §§ 64-160 . . . . .	<i>ib.</i>
Parasmaipada and Atmanepada, §§ 64-66 . . . . .	<i>ib.</i>
Tenses and Moods, § 67 . . . . .	45
Conjugation of the first four Verbal Forms : Present, Imperfect, Imperative, and Potential, §§ 68-108. . . . .	46
First Conjugation, §§ 71-81 . . . . .	<i>ib.</i>
Second Conjugation, §§ 82-108 . . . . .	61
Conjugation of the last six Verbal Forms, §§ 109-160 . . . . .	94
Fifth Verbal Form : Perfect, §§ 110-124 . . . . .	<i>ib.</i>
1. Reduplicated Perfect, §§ 111-119 . . . . .	<i>ib.</i>
2. Periphrastic Perfect, §§ 120-124. . . . .	110
Sixth Verbal Form : Aorist, §§ 125-148. . . . .	112

	PAGE
The three simple Aorists, §§ 128-137 . . . . .	113
First form of the Aorist, §§ 128-131 . . . . .	<i>ib.</i>
Second form of the Aorist, §§ 132-134 . . . . .	114
Third form of the Aorist, §§ 135, 136 . . . . .	115
Alphabetical list of the most notable anomalies in the three simple forms of the Aorist, § 137 . . . . .	118
The four compound Aorists, §§ 138-148 . . . . .	120
Fourth and fifth forms of the Aorist, §§ 139-145 . . . . .	<i>ib.</i>
Sixth form of the Aorist, § 146 . . . . .	125
Seventh form of the Aorist, § 147 . . . . .	126
Alphabetical list of some notable anomalies in the four compound forms of the Aorist, § 148 . . . . .	127
The last four Verbal Forms : Future I. and II., Conditional and Precative, §§ 149-160 . . . . .	130
II. Passive Voice, §§ 161-167 . . . . .	143
The first four Verbal Forms : Present, Imperfect, Imperative, and Potential, §§ 161-163 . . . . .	<i>ib.</i>
The last six Verbal Forms . Perfect, Aorist, Future I. and II., Conditional, and Precative, §§ 164-167 . . . . .	145
SECTION III. Other Verbal Derivatives, §§ 168-187 . . . . .	152
Participles, §§ 168-174 . . . . .	<i>ib.</i>
Absolutives, §§ 175-180 . . . . .	170
Infinitive, §§ 181-183 . . . . .	175
Table of Conjugation . . . . .	177
Appendix . Some verbal forms of the Veda §§ 184-186 . . . . .	196
Primitive nouns, § 187 . . . . .	198
SECTION IV. Combination and composition of verbal derivatives with prepositions and similar words, §§ 188-190 . . . . .	199
CHAPTER II. The Noun, §§ 191-261 . . . . .	202
SECTION I. Crude forms of the Nouns, §§ 191-210 <i>b</i> . . . . .	<i>ib.</i>
I. Primitive Nouns, § 192 . . . . .	<i>ib.</i>
II. Secondary Nouns, §§ 193, 194 . . . . .	<i>ib.</i>
III. Compound Words, §§ 195-208 . . . . .	204
First Class : Copulative Compounds (द्वन्द्व), § 197 . . . . .	206
Second Class : Determinative Compounds (तत्पुरुष), §§ 198-205 . . . . .	207
Special rules for the first species, or the appositional Compounds (कर्मधारय), §§ 201, 202 . . . . .	208
Numeral Compounds (द्विगु), § 203 . . . . .	<i>ib.</i>
Special rules for the second species, or the inflectional Compounds (तत्पुरुष <i>kar' êxoxhuv</i> ), §§ 204, 205 . . . . .	209
Third Class : Relative Compounds (बहुव्रीहि), §§ 206, 207 . . . . .	<i>ib.</i>
Appendix, § 208 . . . . .	211
IV. Gender. Formation of Feminines and Neuters, §§ 209-210 <i>b</i> . . . . .	212

	PAGE
SECTION II. Declension of Nouns, §§ 211-261 . . . . .	215
1. Substantives and Adjectives, §§ 211-239 . . . . .	<i>ib.</i>
First Class : Crude forms ending in consonants, §§ 212-221 .	216
Second Class : Crude forms ending in vowels or diphthongs, §§ 222-234 . . . . .	236
A Synopsis of all the terminations of Nouns, § 235 . . .	256
Appendix : Some Vedic anomalies in the Declension of Nouns, §§ 236-238 . . . . .	257
Alphabetical list of anomalous Nouns, § 239 . . . . .	260
2. Degrees of Comparison, §§ 240-243 . . . . .	269
3. Pronouns, §§ 244-255 . . . . .	273
Nouns following more or less the pronominal declension §§ 250-255 . . . . .	280
4. Numerals, §§ 256-261 . . . . .	283
Cardinals, §§ 256-260 . . . . .	<i>ib.</i>
Ordinals, § 261 . . . . .	288
CHAPTER III. Indeclinables, §§ 262-267 . . . . .	290
Adverbs and Particles, §§ 263-265 . . . . .	<i>ib.</i>
Adverbs and Adverbial Compounds (अव्ययीभाव), § 264 .	291
Particles : Prepositions, Expletives, Conjunctions, § 265 .	292
Interjections, § 266 . . . . .	294
Degrees of comparison, § 267 . . . . .	295



# PART THE FIRST.

## LETTERS AND PHONETIC RULES.

### CHAPTER I.—LETTERS.

§ 1. The Sanskrit alphabet, called *Devanāgarī*, comprises the following letters :—

I. Five short and five long vowels, viz. :

short: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, ॠ *ṛi*.

long: आ *ā*, ई *ī*, ऊ *ū*, ॡ *ṛī*, ॢ *ṛī*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

*Obs.* ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *ā* and *i*, ओ *o* of *a* and *u*, औ *au* of *ā* and *u*.

III. 1. Two slight nasals; the one, called *Anusvāra*, is denoted by a dot ◌̣ placed above the letter after which it is to be pronounced, e.g. अं *aṁ*; the other, called *Anunāsika*, is denoted by a half-moon with a dot in it ◌̣̣ and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e.g. अँ or अँꣳ *aṁ*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (ː), e.g. अः *aḥ*.

IV. Thirty-three consonants :—

1. five gutturals: क *ka*, ख *kha*, ग *ga*, घ *gha*, ङ *ṅa*,
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ṇa*,
3. five linguals: ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*,
4. five dentals: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*,
7. three sibilants: श *ṣa*, ष *sha*, स *sa*,
8. the sonant aspirate: ह *ha*.

*Obs. 1.* The second and fourth letters of the five first classes are aspirated, *i.e.* combinations of the preceding unaspirated with *h*.

*Obs. 2.* The letter ह *ha* belongs to the guttural class, श *ṣa* to the palatal, ष *sha* to the lingual, and स *sa* to the dental.

*Obs. 3.* In some texts of Vedic works ठ *ṭa* and ठ्ठ *ṭha* are used instead of ड *ḍa* and ढ *ḍha*, if preceded and followed by vowels or diphthongs, e.g. इठ्ठः *iṭaḥ* instead of इडः *iḍaḥ*.

*Obs. 4.* The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b, c, d*, etc.

*Obs. 5.* The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2. It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence:—अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ऊ like *o* in *move*, ऋ like *ri* in *rid*, ॠ like *rea* in *to read*, ऌ like *li* in *lid*, ॡ like *lea* in *to lead*, ए like *a* in *fate*, ऐ like the Italian *ai* in *mai*, औ like *o* in *note*, औ like *ou* in *our*.

*Anusvāra* ँ before the semivowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants श *ṣa*, ष *sha*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs, *e.g.* before a guttural like the nasal of the guttural class (§ 1, IV. 1); कं गण *kang gaṇa*, कं जन *kanj jana*. The *Anunāsika* ँ seems to have been all but inaudible. *Visarga* (ः) is to be pronounced like the Greek  $\chi$  before क *k* and ख *kh*; like the Greek  $\phi$  before प *p* and फ *ph*;<sup>1</sup> before श *ṣ*, ष *sh*, and स *s*, perhaps like the Greek *spiritus lenis*.

<sup>1</sup> Cf. *A. Weber*, Ueber ein Fragment der *Bhagavatī* (On a Fragment of the *Bhagavatī*), Berlin, 1866 (Memoirs of the R. Acad. of Sc.), p. 386 sqq. The natives pronounce the *Visarga* everywhere almost inaudibly.

क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun*, घ like *gh* in *loghouse*, ङ like *ng* in *to sing*.

च like *ch* in *church*. छ like *ch+h* in *churchhill*, ज like *j* in *jet*, झ like *j+h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*.<sup>1</sup> But at present ट *t*, ड *d*, and ण *n*, sound quite like the English *t*, *d*, *n*;<sup>2</sup> in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth.

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. ष *sha* is to be pronounced like *sh* in *shun*, श *ṣa* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ठ *ṭa* is doubtful, perhaps it was sounded like a hollow *l*.

§ 3. The vowel ऋ *r̥* never appears in the radical, but only in the derivative part of a real word; ॠ *ṛi* only in one verb; ॡ *ṛi* not at all in any real word. ँ *Anusvāra*, ँ *Anunāsika*, and ः *Visarga*, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

<sup>1</sup> This pronunciation is indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r*, e.g. चन्द्र *chandra* becomes चण्ड *chaṇḍa*, घूर्ण *ghūrṇ* (originally *ghūr-n*) becomes घुण *ghuṇ*, पत्र *patra* becomes पट्ट *paṭṭa*. The fact that *r* and *l* sometimes appear as substitutes for the lingual, as खोर *khora* and खोल *khola* instead of खोड *khoda*, seems to confirm this conjecture; cf. *Buhler*, on the Origin of the Sanskrit Linguals, in the Madras Lit. Soc. Journ. 1864, and *Justi*, in the Journ. Orient und Occident, vol. iii. pp. 379-83, Göttingen, 1865.

<sup>2</sup> Cf. the Hindu transliteration of English words, e.g. डिरेक्टर् *direkṭar*, i.e. Director; गवर्णमन्त्र *gavarṇmanṭ*, i.e. Government.



§ 4. When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I. II. When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced. The vowel ऋ *ri*, however, if preceded by *r*, makes an exception and retains the form given in § 1, I. the sign for *r* being placed above the ऋ *ri* (ठ *rrī*, § 5).

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, *e.g.* क *ka*. The forms of the vowels and diphthongs, if preceded by a consonant, are :

{	१ <i>á</i> ,	२ <i>i</i> ,	३ <i>í</i> ,	४ <i>u</i> ,	५ <i>ú</i> ,	६ <i>ri</i> ,	७ <i>rí</i> ,	८ <i>li</i> ,	९ <i>lí</i> ,	<i>e.g.</i>
{	का <i>ká</i> ,	कि <i>ki</i> ,	की <i>kí</i> ,	कु <i>ku</i> ,	कू <i>kú</i> ,	कृ <i>kṛi</i> ,	कृ <i>kṛí</i> ,	कृ <i>kṛi</i> ,	कृ <i>kṛí</i> .	
{	१ <i>e</i> ,	२ <i>ai</i> ,	३ <i>o</i> ,	४ <i>au</i> ,	<i>e.g.</i>					
{	के <i>ke</i> ,	कै <i>kai</i> ,	को <i>ko</i> ,	कौ <i>kau</i> .						

Some consonants alter their forms if combined with vowels.  
Thus :

र <i>ra</i>	with	४ <i>u</i>	becomes	रू <i>ru</i>
—	„	५ <i>ú</i>	„	रू <i>rú</i>
ह <i>ha</i>	„	४ <i>u</i>	„	हु <i>hu</i>
—	„	५ <i>ú</i>	„	हु <i>hú</i>
—	„	६ <i>ri</i>	„	हृ <i>hṛi</i>
श <i>śa</i>	„	४ <i>u</i>	„	शु <i>śu</i>
—	„	५ <i>ú</i>	„	शू <i>śú</i>
—	„	६ <i>ri</i> , ७ <i>rí</i>	„	शृ <i>śṛi</i> , शृ <i>śṛí</i> .

*Anusvára* ँ and *Anunásika* ँ when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, *e.g.* कां *kām*, किं *kiṁ*, कीं *kīṁ*, कुं *kuṁ*, कू *kūṁ*, कृ *kṛiṁ*, कै *keṁ*, कै *kaiṁ*, को *koṁ*, कौ *kauṁ*, काँ *káṁ*, किँ *kiṁ*, कीँ *kíṁ*, etc. *Anunásika* may be placed separately after the vowel with a dash under it, *e.g.* काँ *káṁ*.

§ 5. Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the transverse line of the lower, as in  $\text{टु } t\ddot{t}a$  (ट्ट), or by placing one after the other and dropping the perpendicular line of the first, as in  $\text{ज्य } jya$  (ज य)  $\text{ज्यि } jyi$ ,  $\text{ज्यु } jyu$ , etc.

When the  $\text{र } r$  precedes a consonant or a combination of consonants it is placed on the top of it and assumes the shape of a crescent, e.g.  $\text{र्य } rya$ ,  $\text{र्य्य } ryya$ . If these consonants are accompanied by marks of vowels or nasals,  $\text{ँ}$  is put at the right side of them, e.g.  $\text{र्ये } rye$ ,  $\text{र्य्याम् } rya\tilde{m}$ ,  $\text{र्य्यािः } ryyai\text{ḥ}$ .

When  $\text{र } r$  is preceded by a consonant, it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants, e.g.  $\text{ग्र } gra$ ,  $\text{ध्र } dhra$ . This sign denotes also  $r$  between two consonants, e.g.  $\text{ध्रय } dhrya$ .

The shape of the single letters, when used in a combination, is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

$\text{क्क } k-ka$ ,  $\text{क्त } k-ta$ ,  $\text{क्त्य } k-t-ya$ ,  $\text{क्तव } k-t-va$ ,  $\text{क्न } k-na$ ,  $\text{क्म } k-ma$ ,  $\text{क्य } k-m-ya$ ,  $\text{क्य } k-ya$ ,  $\text{क्र } k-ra$ ,  $\text{त्रय } k-r-ya$ ,  $\text{क्ल } k-la$ ,  $\text{क्त्य } k-l-ya$ ,  $\text{क्व } k-va$ ,  $\text{क्वय } k-v-ya$ ,  $\text{क्ष } k-sha$ ,  $\text{क्ष्म } k-sh-ma$ ,  $\text{क्ष्य } k-sh-ya$ ,  $\text{क्ष्व } k-sh-va$ ,  $\text{क्स } k-sa$ ;— $\text{ख्य } kh-ya$ ;— $\text{ग्ध } g-dha$ ,  $\text{ग } g-na$ ,  $\text{ग्य } g-ya$ ,  $\text{ग्र } g-ra$ ,  $\text{ग्य } g-r-ya$ ,  $\text{ग्ल } g-la$ ,  $\text{ग्व } g-va$ ;— $\text{घ्न } gh-na$ ,  $\text{घ्म } gh-ma$ ,  $\text{घ्य } gh-ya$ ,  $\text{घ्र } gh-ra$ ;— $\text{ङ्क } \dot{n}-ka$ ,  $\text{ङ्क्त } \dot{n}-k-ta$ ,  $\text{ङ्क्त्य } \dot{n}-k-t-ya$ ,  $\text{ङ्क्तव } \dot{n}-k-t-va$ ,  $\text{ङ्क्न } \dot{n}-k-ya$ ,  $\text{ङ्क्न } \dot{n}-k-ra$ ,  $\text{ङ्क्ष } \dot{n}-k-sha$ ,  $\text{ङ्क्ष्म } \dot{n}-k-sh-ma$ ,  $\text{ङ्क्ष्य } \dot{n}-k-sh-ya$ ,  $\text{ङ्क्ष्व } \dot{n}-k-sh-va$ ,  $\text{ङ्क्स } \dot{n}-k-sha$ ,  $\text{ङ्ग } \dot{n}-ga$ ,  $\text{ङ्ग्य } \dot{n}-g-ya$ ,  $\text{ङ्ग्र } \dot{n}-g-ra$ ,  $\text{ङ्ग्व } \dot{n}-g-va$ ,  $\text{ङ्घ्न } \dot{n}-gha$ ,  $\text{ङ्घ्न्य } \dot{n}-gh-ya$ ,  $\text{ङ्घ्र } \dot{n}-gh-ra$ ,  $\text{ङ्घ्व } \dot{n}-gh-va$ ,  $\text{ङ्ग्न } \dot{n}-na$ ,  $\text{ङ्ग्न्य } \dot{n}-n-ya$ ,  $\text{ङ्ग्न } \dot{n}-sa$ .

$\text{च } ch-cha$ ,  $\text{च्छ } ch-chha$ ,  $\text{च्छ्र } ch-chh-ra$ ,  $\text{च्छ्व } ch-chh-va$ ,  $\text{चन } ch-na$ ,  $\text{चम } ch-ma$ ,  $\text{च्य } ch-ya$ ;— $\text{च्य } chh-ya$ ,  $\text{च्र } chh-ra$ ,  $\text{च्र्य } chh-r-ya$ ;  $\text{ज्य } j-ja$ ,  $\text{ज्यव } j-j-va$ ,  $\text{ज्य्य } j-jha$ ,  $\text{ज्य } j-na$ ,  $\text{ज्यम } j-ma$ ,  $\text{ज्य्य } j-ya$ ,  $\text{ज्र } j-ra$ ,  $\text{ज्व } j-va$ ;— $\text{ञ } \dot{n}-cha$ ,  $\text{ञ्म } \dot{n}-ch-ma$ ,  $\text{ञ्य } \dot{n}-ch-ya$ ,  $\text{ञ्छ } \dot{n}-chha$ ,  $\text{ञ्छ्व } \dot{n}-chh-va$ ,  $\text{ञ्न } \dot{n}-ja$ ,  $\text{ञ्म } \dot{n}-j-ma$ ,  $\text{ञ्य } \dot{n}-j-ya$ .

$\text{ट्क } t-ka$ ,  $\text{ट्क्त } t-ta$ ,  $\text{ट्क्त्य } t-t-ya$ ,  $\text{ट्क्तव } t-t-va$ ;— $\text{ट्य } th-ya$ ,  $\text{ट्र } th-ra$ ;— $\text{ट्ग } d-ga$ ,  $\text{ट्ग्य } d-g-ya$ ,  $\text{ट्ग्व } d-g-va$ ;— $\text{ट्ध } dh-ya$ ,  $\text{ट्ध्र } dh-ra$ ;— $\text{एट् } n-ta$ ,  $\text{एट्र } n-ta$ ,  $\text{एट्र्य } n-d-ya$ ,  $\text{एट्र्यव } n-d-r-ya$ ,  $\text{एट्र्यव } n-d-va$ ,  $\text{एट्र्यव } n-na$ ,  $\text{एट्र्यव } n-ya$ ,  $\text{एट्र्यव } n-va$ .

त्क *t-ka*, त्त *t-ta*, त्त्य *t-t-ya*, त्त त्त-*t-ra*, त्त त्त-*t-va*, त्त्य *t-tha*, त्त *t-na*,  
 त्त्य *t-pa*, त्त्य *t-p-ra*, त्त्य *t-pha*, त्त *t-ma*, त्त्य *t-m-ya*, त्त्य *t-ya*, त्त *t-ra*,  
 त्त्य *t-r-ya*, त्त *t-va*, त्त *t-sa*, त्त त्त-*s-na*, त्त्य *t-s-ya*;—थ्य *th-ya*;—  
 द *d-ga*, द *d-g-ra*, द *d-gha*, द *d-da*, द *d-d-ba*, द *d-d-b-ra*,  
 द *d-d-ya*, द *d-d-ra*, द *d-d-va*, द *d-d-v-ra*, द *d-dha*, द *d-dh-ya*,  
 द *d-dh-va*, द *d-na*, द *d-ba*, द *d-b-ra*, द *d-bha*, द *d-bh-ya*, द *d-ma*,  
 द *d-ya*, द *d-ra*, द *d-r-ya*, द *d-va*, द *d-v-ya*, द *d-v-ra*;—ध *dh-na*,  
 ध *dh-ma*, ध *dh-ya*, ध *dh-ra*, ध *dh-va*;—न्य *n-gh-ya*, न्त *n-ta*,  
 न्य *n-t-ya*, न्त *n-t-ra*, न्य *n-tha*, न्द *n-da*, न्द *n-d-ra*, न्य *n-dha*,  
 न्य *n-dh-ya*, न्ध *n-dh-ra*, न्त *n-na*, न्य *n-n-ya*, न्य *n-p-ra*, न्य *n-pha*,  
 न्त *n-ma*, न्य *n-ya*, न्त *n-ra*, न्य *n-va*, न्त *n-sa*.

प्त *p-ta*, प्त्य *p-t-ya*, प्त्य *p-t-r-ya*, प्त *p-na*, प्त्य *p-pa*, प्त *p-ba*, प्त *p-ma*,  
 प्त *p-ya*, प्त *p-ra*, प्त *p-la*, प्त *p-va*, प्त *p-sa*;—फ्य *ph-ya*;—ब्य *b-gha*,  
 ब्य *b-ja*, ब्द *b-da*, ब्य *b-dha*, ब्य *b-ba*, ब्य *b-bha*, ब्य *b-ya*, ब्र *b-ra*;—  
 म्य *bh-ya*, म्य *bh-ra*, म्य *bh-va*;—म *m-na*, म्य *m-pa*, म्य *m-p-ra*,  
 म्य *m-ba*, म्य *m-bha*, म्य *m-bh-ra*, म्य *m-ma*, म्य *m-ya*, म्य *m-ra*,  
 म्य *m-la*, म्य *m-va*.

य्य *y-ya*, य्य *y-ra*, य्य *y-va*;—ल्ल *l-ka*, ल्ल *l-ga*, ल्य *l-pa*, ल्य *l-ma*,  
 ल्य *l-ya*, ल्ल *l-la*, ल्य *l-va*;—व्य *v-ya*, व्र *v-ra*, व्व *v-va*.

श्च *ç-cha*, श्च्य *ç-ch-ya*, श्च *ç-na*, श्च *ç-ya*, श्च *ç-ra*, श्च *ç-la*, श्च *ç-va*,  
 श्च *ç-ça*;—ष्क *sh-ka*, ष्क *sh-k-ra*, ष्ट *sh-ta*, श्य *sh-t-ya*, प्र *sh-t-ra*,  
 प्र *sh-t-r-ya*, द *sh-t-va*, ष्ट *sh-tha*, श्य *sh-th-ya*, प्र *sh-th-r-ya*,  
 ण *sh-ṇa*, प्य *sh-pa*, प्र *sh-p-ra*, प्य *sh-ma*, श्य *sh-ya*, प्य *sh-va*;—  
 स्क *s-ka*, स्क्व *s-kha*, स्त *s-ta*, स्त्र *s-t-ra*, स्त्र *s-tha*, स्त्र *s-na*, स्त *s-pa*,  
 स्त *s-pha*, स्त *s-ma*, स्त्र *s-m-ya*, स्त्र *s-ya*, स्त्र *s-ra*, स्त्र *s-va*, स्त *s-sa*.

ह्य *h-na*, ह्य *h-na*, ह्य *h-na*, ह्य *h-ya*, ह्य *h-ra*, ह्य *h-la*, ह्य *h-va*.

§ 6. When a word standing at the end of a sentence or hemis-  
 tich terminates in a consonant, the mark called *Virāma*, 'pause,'  
 which denotes the absence of a vowel, is placed at the foot of the  
 final, e.g. अभवत् *abhavat*. The want of types for the compound  
 consonants compels us to use this mark sometimes in the middle  
 of a word, sentence or hemistich, as in एत्स *ṇ-t-sa*. But this  
 proceeding is at variance with the rules of Sanskrit orthography.

§ 7. The mark ऽ, called *Avagraha*, ‘separation,’ is inserted in the Vedic works between pure or nasalized vowels to denote the hiatus, e.g. यऽउवाच *ya uvācha*, महौऽअस्ति *mahā asti*; and to separate the parts of a compound, e.g. घृतऽक्षुत् *ghṛita-çhut*. In other works it serves to indicate the loss of a short अ *a* after a final ए *e* or ओ *o* (cf. § 23).

§ 8. The mark | indicates in prose the end of a sentence or part of a sentence, in poetry of a hemistich; || denotes in prose the end of a longer period, in poetry of a whole verse.

The sign °, which may be placed before or after a word, indicates that one or several words must be repeated from a preceding sentence or part of the same sentence. Thus: स एकया स तिसृभिः पञ्चभ्यो हिं करोति । °सप्तभ्यो हिं करोति || *sa ekayā sa tisribhiḥ pañchabhya hiṁ karoti | °saptabhya hiṁ karoti ||* is written instead of *sa ekayā sa tisribhiḥ pañchabhya hiṁ karoti | sa ekayā sa tisribhiḥ saptabhya hiṁ karoti |*; or सविता शं नो भवतु । वरुणः° । इन्द्रः° || *Savitā çam̐ no bhavatu | Varuṇaḥ° | Indiraḥ° ||* instead of *Savitā çam̐ no bhavatu | Varuṇaḥ çam̐ no bhavatu | Indiraḥ çam̐ no bhavatu*.

§ 9. The numerals are:—० १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ etc. (cf. § 256).

#### ACCENT.

§ 10. The Sanskrit language has one principal accent only, the acute, called उदात्त *Udātta*, ‘high tone.’ It distinguishes besides three different intonations, the *Svarita* स्वरित ‘sounding tone,’ *Anudātta*, ‘deep tone,’ and the *Anudāttatara*, ‘more than deep tone.’

1. The *Svarita* is the tone of a syllable which is immediately preceded by an acute, *Udātta*, e.g. that of *hma* in ब्रह्म *Brahma*, where *bra* has the acute. When a vowel which has the acute is changed into a semivowel, the vowel which follows the semivowel generally retains the *Svarita*. For instance, when the

termination of the nominative plural अस् *as* is added to देवी *devī*, the final of which has the acute, the Svarita would fall on *a*, *devī'-ās*. But *a*, according to a phonetic law, the *i* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udātta, is lost, and the Svarita alone remains, *devyās*. I shall call the latter kind of Svarita the independent Svarita, as the Udātta on which it depends has disappeared.

2. The *Anudātta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udātta, Svarita, or Anudāttatara. Thus, in अतारिष्म *átarishma*, the first syllable has the Udātta, consequently the second the Svarita, and the last two are pronounced in the general tone, *i.e.* with the Anudātta.

3. The *Anudāttatara* falls on the syllable or syllables which precede an Udātta or independent Svarita. For instance, in देव्यस् *devyās*, *as* has the independent Svarita and *de* the Anudāttatara; in अग्निः *agnih* and आप्नवानः *āpnuvānāḥ* the final syllables *gnih* and *nah* have the acute, and consequently the preceding *a* and *āpnuvā* the Anudāttatara.

There are several systems in use for marking the accents. The most common is that which is adopted in the Rig-Veda. There the Svarita and Anudāttatara alone are indicated, the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, *e.g.* इन्द्रः *indrah*, अग्निः *agnih*. As the independent Svarita is preceded by an Anudāttatara, and the इ *i* in इन्द्रः is not marked as such, the  $\perp$  on द्रः can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the इ *i* has the acute. In अग्निः the Anudāttatara under अ *a* and the absence of the mark of the Svarita over निः show that the latter syllable is acuted, whilst in देव्यस् *devyas*, the mark of the Anudāttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*.

In आमुवानः the mark of the Anudâttatara under the first three syllables, and the absence of any mark on the last, show that the word is an oxytonon, *āpnuvānāḥ*. In मित्रावरुणौ the Anudâttatara under the first syllable, and the Svarita over the fourth, show that the second and third must have the acute, *mitrāvāruṇau*. The unmarked syllables which are preceded by a Svarita are Anudâtta, e.g. in अतरिष्म *ātārishma* the syllables *rishma*; if they had the acute, they would be preceded by an Anudâttatara, and if they were Svarita or Anudâttatara, they would be distinguished by the corresponding marks.

These two marks ( \_ ' ), therefore, are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, कः *káḥ*; if Svarita, it has the mark of this intonation, ह्यः *hyàḥ*; being without accent, it is distinguished by the sign of the Anudâttatara, e.g. च *cha*.

As for dissyllabic words: in अग्निः *agnih*, the first syllable having the Anudâttatara, the second has the Udâtta; in इन्द्रः *indrah*, the second syllable having the Svarita, the first has the Udâtta; in स्वर्वत् *svàrvat*, the first syllable has the independent Svarita, the second the Anudâtta; in देव्यस् *devyàs*, the first syllable has the Anudâttatara, the second the independent Svarita; in सम् *samah*, ' ' ' ' - ' ' ' ' - having the Anudâttatara, the word has no acute accent.

As for trisyllabic words: in आसीनः *āsīnāḥ*, the first two syllables having the Anudâttatara, the last has the Udâtta; in अग्निना *agninā*, the first having the Anudâttatara, the last the Svarita, the middle has the Udâtta; in ब्रह्मणा *bráhmanā*, the second having the Svarita, the first has the Udâtta; in अपीच्यम् *apíchyam*, the first two have the Anudâttatara, the third the independent Svarita; in सध्व्यञ्चः *sadhryāṅchah*, the second has the independent Svarita, the first the Anudâttatara; in स्वर्वते *svàrvate*, the first has the independent Svarita, the following two have the Anudâtta; in समुच्च ' ' ' ' ' ' ' ' ' ' all the syllables having the Anudâttatara, the word has no acute accent.

As for words of four syllables: in आमुवानः *āpmuvānāḥ*, the first three syllables having the Anudāttatara, the last has the Udātta; in आमुवर्ते *āpmuvāte*, the third has the Udātta, and so on.

The Anudātta, dependent Svarita, and Anudāttatara of words standing in the middle of a sentence or hemistich are subjected to several changes, which are caused by the influence of preceding or following words.

1. When a word which, when used singly, begins with more than one Anudāttatara, is preceded by an oxytonon, its first Anudāttatara is changed to a Svarita, and the rest, except the last, become Anudāttas. When it is preceded by a Svarita, all the Anudāttataras except the last are changed to Anudāttas, *e.g.* आमुवानः *āpmuvānāḥ* preceded by अग्निम् *agnim*, becomes आमुवानः *āpmuvānāḥ*; preceded by इन्द्रः *īndrah*, आमुवानः *āpmuvānāḥ*.

2. A word ending in Anudāttas or in a dependent Svarita (*i.e.* a Svarita preceded by an Udātta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudātta or Svarita to Anudāttatara. Thus ब्रह्मणा *brāhmānā* (ending with one Anudātta), or शुचिवन्धुना *śūchibandhunā* (ending with three Anudāttas), or ब्रह्म *brāhma* (ending with a dependent Svarita), before राज्ञा *rājñā* (beginning with an acute) or स्वः *svāḥ* (having an independent Svarita), are modified into ब्रह्मणा *brāhmānā*, शुचिवन्धुना *śūchibandhunā*, ब्रह्म *brāhma*, with Anudāttatara on the final.

3 (a). When vowels combine by crasis or are changed:—

Udātta with Udātta or independent Svarita remains Udātta, *e.g.* अद्य अत्र *adyā ātra* become अद्यात्र *adyātra*, क्व इत् *kvā it* क्वित् *kvét*.—Udātta with dependent Svarita or Anudāttatara becomes optionally Udātta or Svarita, *e.g.* अद्य अरुणः *adyā àruṇāḥ*, become either अद्यारुणः *adyāruṇāḥ* or अद्यारुणः *adyāruṇāḥ*, अद्य इदम् *adyā idám* either अद्येदम् *adyédám* or अद्येदम् *adyèdám*. If the Udātta stands on ए *e* or ओ *o*, after which an original *a* has disappeared (§ 23), the Udātta is changed to Svarita, *e.g.* ते अवदन् *té àvadan*

become ते वदन् *tè vadan*, ते अद्य *tè adyá* become ते द्य *tè dyá*.—  
Udátta with a preceding Anudáttatara remains Udátta, e.g.  
अत्र आ *átra á* become अत्रा *átrá*.—If a vowel with Udátta is  
changed to a semivowel, the Udátta is lost, e.g. अभिऽअभि *abhí-*  
*àbhi* become अभ्यभि *abhyàbhi*.

Independent Svarita with Anudátta or Anudáttatara remains  
Svarita, e.g. क्वेइव *kvà-iva* become क्वैव *kvèva*, क्वे इदम् *kvà idám*  
become क्वेइदम् *kvèdám*.

Dependent Svarita with Anudátta remains Svarita, e.g. अत्र  
अभवत् *átrà abhavat* become अत्राभवत् *átràbhavat*; with Anu-  
dáttatara it becomes Anudáttatara, e.g. अत्र इदम् *átrà idám* be-  
come अत्रेदम् *átređám*.

Anudátta with Anudátta remains Anudátta, e.g. ब्रह्मणा अभवत्  
*bráhmaná abhavat* become ब्रह्मणाभवत् *bráhmanábhavat*; with  
Anudáttatara it becomes Anudáttatara, e.g. ब्रह्मणा इदम् *bráhmaná*  
*idám* become ब्रह्मणेदम् *bráhmanèđám*. Anudátta is changed to  
Svarita when a preceding Svarita by crasis is changed to Udátta,  
e.g. अद्य अस्ति *adyá àsti* become अद्यास्ति *adyásti*; it is changed to  
Anudáttatara, if a following Anudáttatara is lost by crasis, e.g.  
इन्द्र अद्य *índrā adyá* become इन्द्राद्य *índrādyá*.

(b) Two additional marks, the numerals १ and ३, are used to  
indicate the accent of words forming parts of a sentence or  
hemistich. When a syllable, which contains a short vowel and  
has an independent Svarita, or one produced by the loss of the  
Udátta (*cf.* 3, a), is followed by an Udátta or by an independent  
Svarita, or when it stands at the end of a sentence or hemistich,  
the sign १ is placed after it. When the Svarita vowel is long,  
the sign ३ is added under the same conditions; at the same time  
the mark of the Anudáttatara is placed under the accented syllable  
and the second Svarita is left unmarked, e.g. क्व१ तत् *kvà tát*,  
देव्यो३ मम *devyò máma*, यो३ ह्यो *yò hyò*, पक्वो३ जीन्द्र *pakvò ddhīndra*,  
at the end वीर्य१म् *vīryám*.



## § 11. EXERCISES IN READING.

## I. Without Accents (Hitopadeṣa II. 4).

अस्त्यर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः ।  
*asty arbudaṣikharanāmnī parvate mahāvīkramo nāma siṃhaḥ.*  
 तस्य पर्वतकुहरमधिश्यानस्य केशराग्रं प्रत्यहं  
*tasya parvatakuḥaram adhiśāṇasya keśarāgraṃ pratyahaṃ*  
 कश्चिन्मूषिकश्छिनत्ति । स सिंहः केशराग्रं लूनं  
*kaṣ cchin mūshikaṣ chhinatti. sa siṃhaḥ keśarāgraṃ lūnaṃ*  
 दृष्ट्वा कुपितस्त्वं विवरान्तर्गतं मूषिकमलभमानो  
*drīṣṭvā kupitaṣ taṃ vivarāntargataṃ mūshikam alabhamāno*  
 चिन्तयत् किमत्र विधेयम् यतः  
*chintayat : kim atra vidheyam. yataḥ :*

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमात्रैव लभ्यते ।  
*kshudraṣatrur bhaved yas tu vikramān naiva labhyate ।*

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥  
*taṃ nihantuṃ puraskāryaḥ sadṛiṣas tasya sainikaḥ ॥*

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो  
*ity ālochy tena siṃhena grāmaṃ gatvā dadhikarṇanāma viḍālo*  
 मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः ।  
*māṃsādyāhāraṃ dattvā prayatnād ānīya svakandare dhṛitaḥ.*  
 ततस्तद्भयान्मूषिको न बहिर्निः सरति । तेनासौ सिंहो  
*tatas tadbhayān mūshiko na bahir niḥ sarati. tenāsau siṃho*  
 क्षतकेशरः सुखं स्वपिति । मूषिकशब्दं यदायदा शृणोति ।  
*kshatakeśaraḥ sukhaṃ svapiti. mūshikaṣabdaṃ yadāyadā śṛiṇoti,*  
 तदातदा मांसाहारदानेन तं विडालं सं वर्धयति । अथै-  
*tadātadā māṃsāhāradānena taṃ viḍālaṃ saṃ vardhayati. athai-*  
 कदा स मूषिकः बुधा पीडितो बहिष्चरन्मार्जारेण प्राप्तो  
*kadā sa mūshikaḥ kshudhā pīḍito bahiṣ charan mārjāreṇa prāpto*  
 व्यापादितस्य । अनन्तरं स सिंहो यदा कदा चिदपि तस्य  
*vyāpāditaṣ cha. anantaraṃ sa siṃho yadā kadā chid api tasya*  
 मूषिकस्य शब्दं न शृणोति । तदुपयोगाभावाद्विडालस्याहा-  
*mūshikasya ṣabdaṃ na śṛṇōti. tadupayogābhāvād viḍālasya āhā-*

रदाने मन्दादरो बभूव । ततो सौ दधिकर्णो प्याहाराभा-  
*radāne mandādaro babbūva ; tato sau dadhikarṇo py āhārābhā-*  
 वाहूर्बलो भवत् अतो हं ब्रवीमि ।  
*vād durbalo bhavat. ato haṁ bravāmi :*

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।  
*nirapeksho na kartavyo bhṛityaiḥ svāmī kadā chana ।*  
 निरपेक्षं प्रभुं कृत्वा भृत्यः स्वाहधिकर्णवत् ॥  
*nirapekshaṁ prabhuṁ kṛtvā bhṛityaḥ syād dadhikarṇavat ॥*

## II. With Accents (Rig-Veda I. 62).

प्र मन्महे शवसानाय शूषमाङ्गुषं गिरिणसे अङ्गिरस्वत् ।  
*prá manmahe śavasānāya śūṣhám āngūśhám gírivaṇase angirasvát*  
 सुवृक्तिभिः सुवत ऋग्मियायार्चामाकं नरे विश्रुताय ॥ १ ॥  
*svvṛiktibhiḥ stuvatā ṛigmiyāyārchāmārkāṁ nāre víśrutāya. 1.*  
 प्र वो महे महि नमो भरध्वमाङ्गुषं शवसानाय साम ।  
*prá vo mahé máhi námo bharadhvam āngūśhyāṁ śavasānāya sāma*  
 येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥ २ ॥  
*yénā naḥ pūrve pitaraḥ padajñā ārchanto āngiraso gā ávīndan. 2.*  
 इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम ।  
*īndrasyaṅgirasāṁ cheshtāu vidát sarámā tánayāya dhásim*  
 बृहस्पतिर्भिन्दद्रिं विदन्नाः समुस्त्रियाभिर्वावशन्त नरः ॥ ३ ॥  
*bṛiháspatir bhinád ádriṁ vidád gāḥ sám usṛiyābhir vāvaśanta nārah. 3*  
 स सुष्टुभा स सुभा सप्त विप्रैः स्वरेणाद्रिं स्वयोऽ नवग्वैः ।  
*sá sushṭúbhā sá stubhā saptá vípraiḥ svarēṇādriṁ svaryo nāvagvaiḥ*  
 सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥ ४ ॥  
*saranyúbhiḥ phaligám indra śakra valám ráveṇa darayo dáśagvaiḥ. 4*  
 गुणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः  
*gūṇāno āngirobhir dasma ví var ushásá sūryeṇa góbhir ándhaḥ*  
 वि भूम्या अप्रथय इन्द्र सानु दिवो रजं उपरमस्तभायः ॥ ५ ॥  
*ví bhūmyá aprathaya indra sānu divó rāja úparam astabhāyaḥ. 5.*

तदु प्रयत्नतममस्य कर्म दसस्य चारुतममस्ति दंसः ।  
*tád u prasādhātātasya kārma dasmāsya chārutamam asti dāṁśaḥ*  
 उपह्वरे यदुपरा अपित्वन्मध्वर्णसो नद्यश्चतस्रः ॥ ६ ॥  
*upahvaré yád úparā āpinvan mādhwarnāso nadyāṣṭ chātasraḥ. 6.*

## CHAPTER II.—PHONETIC RULES.

### SECTION I.—GENERAL PHONETIC RULES.

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds. To the former belong the vowels and diphthongs, the semivowels (§ 1, IV. 6), the last three letters of the first five classes (§ 1, IV.), and the aspirate (§ 1, IV. 8); to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV. 7), viz. :

hard or surd letters : क ख च छ ट ठ त थ प फ and श ष स  
*k kh ch chh ṭ ṭh t th p ph ś ṣ s*  
 soft or sonant : ग घ ज झ ङ ढ द ध व भ  
*g gh j jh ṇ ḍ ḍh d dh b bh*  
 and ङ ज ण न म य र ल व ह  
*ṇ ṣ ṇ n m y r l v h*

with all the vowels and diphthongs.

The first ten of each class correspond with each other, viz. क *k* with ग *g*, and so on up to फ *ph* with भ *bh*.

§ 13. A Sanskrit word may end in any vowel (except ऋ *rī*, ए *ī*, ऐ *ī*), a diphthong, the Visarga :, the Anusvara —, Anunāsika —, the consonants ङ *ṇ*, ण *ṇ*, न *n*, म *m*, क *k*, ट *t*, त *t*, प *p*, and the compound consonants क् *rk*, ट् *rt*, त् *rt*, प् *rp*, but in the latter only when both are radical, or changed from radical ones.

§ 14. छ *chh* between two vowels becomes च्छ *chchh*; for instance, when the termination अति *ati* is added to the base गच्छ *gachh*, it becomes गच्छति *gachchh-ati*.

§ 15. When two र *r* meet together, one is rejected and a preceding short vowel made long, e.g. the crude form of the frequentative अर्च्ये *arri* together with the termination अति *ati*, which ought to be अर्चरति *arrati* according to the general rule in § 91, becomes आरति *ārati*; दुर् *dur* compounded with रोहण *rohaṇa* makes दूरोहण *dūrohaṇa*; पुनर् *punar* followed by रामः *rāmaḥ* becomes पुना रामः *punā rāmaḥ*.

§ 16. When न *n*, followed by a vowel, diphthong, or न *n*, म *m*, य *y*, or व *v*, is preceded by a ऋ *ṛi*, ॠ *ṛi*, र *r*, or ष *sh*, either immediately or separated by intermediate vowels or diphthongs, guttural or labial consonants, म *m*, य *y*, व *v*, or ह *h*, it is changed to the lingual ण *ṇ*, e.g. पूरु+न *pīr+na* becomes पूर्ण *pūrṇa*; कर्+अन *kar+ana*, करण *kaṛaṇa*; कार्य+मान *kārya+māna*, कार्यमाण *kāryamāṇa*; गामिनी *gāminī* combined with preceding वृष *vṛiṣa* becomes वृषगामिणी *vṛiṣhagāminī*; नीयते *nīyate* preceded by प्र *pra* becomes प्र णीयते *pra ṇīyate*.

Under the same condition a double न *n* is changed to स् न *ṇ*, e.g. विषन् *viṣaṇṇa*, where स् न *ṇ* is substituted for original न न *nn*.

§ 17. If a dental sibilant स *s*, followed by a vowel or diphthong, or त *t*, थ *th*, न *n*, म *m*, or य *y*, is preceded by any vowel (except अ *a* or आ *ā*), or by a diphthong, or क *k*, र *r*, or ल *l*, it is changed to ष *sh*, though an Anusvāra ं, Anunāsika ँ, or Visarga : may intervene, and the following त *t*, थ *th*, and न *n* become ट *ṭ*, ठ *ṭh*, and ण *ṇ*, e.g.

अग्नि *agni* compounded with स्थ *stha* become अग्निष्ठ *agnishṭha*.

नि स्थास्यामि <i>ni sthāsyaṃi</i>	”	नि ष्ठास्यामि <i>ni ṣṭhāsyaṃi</i>
हविस्+आ <i>havis+ā</i>	”	हविषा <i>haviṣā</i>
वक्+स्यति <i>vak+syati</i>	”	वक्ष्यति <i>vakshyati</i>
बिभर्+सि <i>bibhar+si</i>	”	बिभर्षि <i>bibharṣi</i>
सुवल्+सु <i>suval+su</i>	”	सुवल्षु <i>suvalṣu</i>

*Observ.* to §§ 16, 17. These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my *Vollständige Grammatik*, § 22-51).

§ 18. The vowels इ *i* and उ *u* preceding a radical र *r* or व *v* are made long if another consonant follows, *e.g.*

गुर्+न *gur+na* becomes गूर्ण *gúrṇa* (*cf.* § 16).  
 दिव्+यामि *div+yāmi* „ दीव्यामि *dīvyāmi*.

The same rule applies to verbs, which in our Dictionaries or collections of roots (*Dhātupāṭhas*) have a short *i* or *u* before *r*. These, if followed by a consonant, lengthen their vowels, *e.g.* कुर्द्+अति *kurd+ati* becomes कूर्दति *kúrdati*.

#### SECTION II.—CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH.

§ 19. The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf.* § 193), if these affixes begin with any consonant except य *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short; *a+a* makes *ā*; *i+i* makes *ī*; *u+u* makes *ū*; *ri+ri* makes *rī*, *e.g.* :

अत्र । अस्ति <i>atra asti</i>	become	अत्रास्ति <i>atrāsti</i> .
गता । अस्ति <i>gatā asti</i>	„	गतास्ति <i>gatāsti</i> .
अत्र । आसीत् <i>atra āsīt</i>	„	अत्रासीत् <i>atrāsīt</i> .
गता । आसीत् <i>gatā āsīt</i>	„	गतासीत् <i>gatāsīt</i> .
इति । इदम् <i>iti idam</i>	„	इतीदम् <i>itīdam</i> .
इति । ईहा <i>iti īha</i>	„	इतीहा <i>itīha</i> .
खादु । उत <i>svādu uta</i>	„	खादूत <i>svādūta</i> .
पितृञ्छति <i>pitṛi-ṛiti</i> (a compound)	„	पितृति <i>pitṛīti</i> .

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins—1. with इ *i* or ई *ī*, the two vowels become ए *e*, e.g. इह । इदम् *iha idam* and likewise ईहा । इदम् *īhā idam* become इहेदम् *ihedam*, ईहेदम् *īhedam*,—2. with उ *u* or ऊ *ū* they become ओ *o*, e.g. इह । उत *iha uta* become इहोत *ihota*, त्वाऽऊत *tvā-ūta* (a compound) becomes त्वोत *tvota*,—3. with ऋ *ṛi* (ऋ *ṛī*) they become अर् *ar*, e.g. इह । ऋतुः *iha ṛituh* become इहर्तुः *ihartuh*, गता । ऋतुः *gatā ṛituh* become गतर्तु *gatartuh*,—4. (with लृ *ḷi* or लृ *ḷī*) they become अल् *al*),—5. with ए *e* or ऐ *ai* they become ऐ *ai*, e.g. इह । एव *iha eva* become इहैव *ihaiṇva*, इह । ऐन्द्रः *iha aindraḥ* become इहैन्द्रः *ihaiन्द्रaḥ*,—6. with ओ *o* or औ *au* they become औ *au*, e.g. इह । औजः *iha ojaḥ* become इहौजः *ihaujaḥ*, गता । औरसा *gatā aurasā* become गतौरसा *gataurasā*.

Exceptions :—1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 189), e.g. अद्य । ओढः *adya oḍhaḥ* (compounded from *ā* and *ūḍhaḥ*) become अद्योढः *adyoḍhaḥ*.

2. The final अ *a* or आ *ā* of a preposition (1) combines with the beginning ऋ *ṛi* of a verb to आर् *ār*, e.g. प्र । ऋच्छति *pra ṛichchhati* make प्रार्च्छति *prārchchhati*; (2) is rejected before the beginning ए *e* or ओ *o* of a verb (except forms of इ *i*, ‘to go,’ beginning with ए *e*, and एध् *edh*, ‘to increase’); for instance, प्र । एजते *pra ejate* become प्रेजते *prejate*, but प्र । एमि *pra emi* become प्रैमि *praimi*.

For other exceptions to these exceptions, cf. my *Vollständige Grammatik*, § 86, Exc. 7, 8, 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, ऋ *ṛi* (or ऋ *ṛī*, लृ *ḷi* or लृ *ḷī*), and the following begins with a heterogeneous vowel or a diphthong, इ *i* and ई *ī* are changed to य् *y*, उ *u* and ऊ *ū* to व् *v*, ऋ *ṛi* (ऋ *ṛī*) to र् *r*, (लृ *ḷi* and लृ *ḷī* to ल् *l*). Thus :

इति । अत्र <i>iti atra</i>	make इत्यत्र <i>ity atra</i> .
मही । अत्र <i>mahī atra</i>	„ मह्यत्र <i>mahy atra</i> .
इति । उत <i>iti uta</i>	„ इत्युत <i>ity uta</i> .
इति । ऋतम् <i>iti ṛitam</i>	„ इत्यृतम् <i>ity ṛitam</i> .
इति । एव <i>iti eva</i>	„ इत्येव <i>ity eva</i> .
पितृऽर्थः <i>pitṛi-artha</i> (a compound)	„ पित्रर्थः <i>pitṛartha</i> .

§ 23. When a word ending in ए *e* or ओ *o* is followed by a word beginning with अ *a*, the latter vowel is rejected, and this elision is sometimes indicated by ऽ (called *Avagraha*, ‘separation,’ cf. § 7), e.g.:

गजो अभवत् *gajo abhavat* make गजो भवत्, or गजो ऽभवत् *gajo bhavat*.

Followed by any other vowel or diphthong, a final ए *e* may be changed to आय् *ay*, and ओ *o* to आव् *av*, or both may become अ *a*. For instance:

वने । आस्ते *vane āste* become either वनयास्ते *vanay āste*, or वन आस्ते *vana āste*.

विष्णो आस्व *vishṇo āssva* either विष्णवास्व *vishṇav āssva*, or विष्ण आस्व *vishṇa āssva*.

A final अ *a*, thus deduced from ए *e* or ओ *o*, does not undergo the modifications prescribed in § 20, 21; thus, वन आस्ते *vana āste* cannot become वनास्ते *vanāste*.

§ 24. Concurring with a vowel or diphthong, a final ऐ *ai* may be changed to आय् *āy*, and a final औ *au* to आव् *āv*, or both become आ *ā*; e.g. तस्मै । अवेदयत् *tasmai avedayat* make either तस्मायवेदयत् *tasmāy avedayat* or तस्मा अवेदयत् *tasmā avedayat*, तौ । उभौ *tau ubhau* either तावुभौ *tāv ubhau* or ता उभौ *tā ubhau*.

The final आ *ā* being thus the substitute of ऐ *ai* or औ *au*, does not undergo the modifications taught in §§ 20, 21.

*Exceptions*:—1. Final ई *ī*, ऊ *ū*, and ए *e*, when terminations of the dual of a noun, pronoun or verb, and अमी *amī*, the nom. plur. masc. of the pronoun अदस् *adas*, are left unchanged before the vowels and diphthongs, nor does such an ए *e* cause the elision of

a following अ *a*. Thus, मती इह *matí iha*, धेनू अत्र *dhenú atra*, पचते अत्र *pachete atra* (cf. §§ 20, 22, 23, 80, and 229).

2. Some monosyllabic particles remain unchanged, e.g. इ इन्द्र *i indra*, 'O Indra.'

3. For other anomalies, particularly in the Vedas, cf. my Vollständige Grammatik, § 86, Exc. and § 92.

§ 25. A final Visarga (:), when followed by क *k*, ख *kh*, प *p*, फ *ph*, is left unchanged, e.g. गजः क्रामति *gajāḥ krámati*.

Exc.—Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ *a*, is changed to स *s*, and if preceded by इ *i* or उ *u*, to ष *sh*, e.g. निः । क्रामति *niḥ krámati* (cf. § 188) become निष्क्रामति *nish krámati*.

§ 26. Visarga (:) followed by ञ् *ç*, ष *sh*, or स *s*, may either be left unchanged or may be assimilated to the following sibilant, e.g. गजः । अति *gajāḥ çete* make either गजः अति *gajāḥ çete* or गजश्चेति *gajāç çete*; गजाः । षट् *gajāḥ shat* either गजाः षट् *gajāḥ shat* or गजाष्षट् *gajāsh shat*; गजाः सप्त *gajāḥ sapta* or गजास्सप्त *gajás sapta*.

§ 27. Visarga (:) followed by च् *ch* or क् *chh*, becomes ञ् *ç*, e.g. गजः । चरति *gajāḥ charati* = गजश्चरति *gajāç charati*. If it precedes ट् *t* or ठ् *th* it is changed to ष *sh*, e.g. गजः । टिट्ठिभः *gajāḥ ṭiṭṭibhaḥ* = गजष्टिट्ठिभः *gajash ṭiṭṭibhaḥ*; preceding त् *t* or थ् *th* it is changed to स *s*, e.g. गजः । तरति *gajāḥ tarati* = गजस्तरति *gajas tarati*.

§ 28. Before a soft or sonant letter (cf. § 12) Visarga (:) is changed to र् *r*. Thus:

ज्योतिः	{ अस्ति <i>asti</i>	make ज्योतिरस्ति <i>jyotir asti</i> .
ज्योतिर्	गच्छति <i>gachchhati</i>	„ ज्योतिर्गच्छति <i>jyotir gachchhati</i> .
	महत् <i>mahat</i>	„ ज्योतिर्महत् <i>jyotir mahat</i> .

Exc.—1. If Visarga, being the substitute of an स *s* (§ 3) and preceded by a short अ *a*, be followed by an initial अ *a* or a sonant consonant (§ 12), it forms, together with the penultimate, the diphthong ओ *o*. An initial अ *a* which follows an ओ *o* so produced is dropped, according to § 23, e.g. गजः । अभवत् *gajāḥ* (with



Visarga (:) *h* for original स् *s*) *abhavat* become गजो भवत् (or ऽभवत्, § 7) *gajo bhavat*, गजः । महान् *gajāḥ mahān* become गजो महान् *gajo mahān*. If the following word begins with any other vowel than अ *a*, or with a diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, *e.g.* गजः । आसीत् *gajāḥ āsīt* become गज आसीत् *gaja āsīt*.

2. The Visarga (:) for original स् *s*, preceded by आ *ā*, is dropped before sonant letters (§ 12). Here also (*cf.* Exc. 1) concurring vowels are not changed, *e.g.* गजाः । अभवन् *gajāḥ abhavan* become गजा अभवन् *gajā abhavan*, गजाः । भवन्ति *gajāḥ bhavanti* become गजा भवन्ति *gajā bhavanti*.

*Obs.* On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an स् *s* or र् *r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (against § 13) in their original shape terminating in र् *r* or स् *s*, *e.g.* शिवस् *śivas* (Nominative Singular), अबिभर् *abibhar* (2<sup>d</sup> and 3<sup>d</sup> person of the Imperfect Parasmaipada), instead of शिवः *śivaḥ*, अबिभः *abibhaḥ*.

§ 29. Final ड् *ṇ*, ण् *ṇ*, and न् *n*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, *e.g.* प्रत्यङ् । आस्ति *pratyaiṇ āste* become प्रत्यङ्गुस्ति *pratyaiṇin āste*, अभवन् । अत्र *abhavan atra* become अभवन्नत्र *abhavann atra*.

§ 30. A final dental nasal न् *n* followed by ज् *j*, झ् *jh*, च् *h*, or ञ् *ṣ*, becomes ञ् *ṇ*, *e.g.* प्रश्नान् । जायते *praśān jāyate* make प्रश्नाञ्जायते *praśāṇ jāyate*; followed by ड् *ḍ*, ढ् *ḍh*, or ण् *ṇ*, it becomes ण् *ṇ*, *e.g.* तान् । डामरान् *tān ḍamarān* make ताण्डामरान् *tān ḍamarān*; followed by ल् *l*, it becomes ल्ल्, of which the ̣ may indicate a slight nasalization, *e.g.* तान् । लभते *tān labhate* become तान्ल्लभते *tān labhate*.

§ 31. When a final न् *n* is followed by the surd consonants (§ 12) of the 2<sup>d</sup>, 3<sup>d</sup>, or 4<sup>th</sup> class (§ 1, IV.), viz. च् *ch*, छ् *chh*, ट् *t*, ठ् *ṭh*, त् *t*, or थ् *th*, the sibilant of the class to which the following letter belongs, viz. ञ् *ṣ*, श् *ś*, स् *s* (§ 1, Obs. 2), must be inserted

after it, and the न् *n* is changed to Anusvâra ◌◌ or Anunâsika ◌◌; e.g. अभवन् । च *abhavan cha* make अभवञ्च *abhavañṣ cha*, तान् । ठक्कुरान् *tân ṭhakkurân*, तांश्ठक्कुरान् *tāmsh ṭhakkurân*, तान् । तत्र *tân tatra*, तांस्तत्र *tāmś tatra*. When followed by स् *s*, a त् *t* may be inserted, e.g. तान् सः *tân saḥ* may become तान्सः *tānt saḥ*, or remain unchanged.

§ 32.—1. A final म् *m* is changed to Anusvâra ◌◌ or Anunâsika ◌◌, when followed by र् *r*, the sibilants श् *ṣ*, ष् *ś*, स् *s*, or the aspirate ह् *h*, e.g. तम् । रथम् *tam ratham* make तं रथम् *tañ ratham*, गजम् । हन्ति *gajam hanti*, गजं हन्ति *gajañ hanti*.

2. Before य् *y*, ल् *l*, and व् *v*, it may either become Anusvâra, or may be assimilated to the following letter, retaining perhaps at the same time a slight nasalization, marked by the sign of the Anunâsika, e.g. तम् । यवम् *tam yavam* make either तं यवम् *tañ yavam* or तय्वम् *tañ yavam*, तम् । लभमानम् *tam labhamānam* either तं ल० *tañ labh.* or तल्लभ० *tañ labhamānam*.

3. Preceding any other consonant, final म् *m* may either be changed to Anusvâra ◌◌, or to the nasal of that class to which the following consonant belongs, e.g. तम् । गणम् *tam gaṇam* make either तं गणम् *tañ gaṇam* or तङ्गणम् *tan gaṇam*, तम् । डामरम् *tam ḍāmaram* either तं डा० *tañ ḍā* or तण्डा० *tañ ḍā*.

*Obs.* When the following word begins with the conjunct consonants ह् *hn*, ह् *hm*, ह् *hy*, ह् *hl*, or ह् *hv*, a preceding final म् *m* may undergo the changes prescribed in § 32, 1, or may be treated as if it preceded the second member of the combination, e.g. तम् । ह्यः *tam hyaḥ* may become, according to § 32, 1, तं ह्यः *tañ hyaḥ*, or, according to § 32, 2, तय्यः *tañ hyaḥ*.

§ 33. A final क् *k*, ट् *ṭ*, त् *t*, or प् *p*, followed by a sonant letter (§ 12), is changed to the corresponding sonant, viz. ग् *g*, ङ् *ṅ*, द् *d*, and ब् *b* (§ 12), e.g. वाक् । अभूत् *vāk abhūt* become वागभूत् *vāg abhūt*, षट् । गच्छन्ति *ṣaṭ gachchhanti* become षट्गच्छन्ति *ṣaṭ gachchhanti*. But if the following sonant letter be a nasal, the final क् *k*, ट् *ṭ*, त् *t*, and प् *p* may be changed also to the nasals of their

own classes (§ 1, IV.), viz. *इ ण्*, *ए ण्*, *अ ण्*, *इ ण्*, *उ ण्*; thus, *वाक् । मम* *vāk mama* may become either *वाग्मम* *vāg mama* or *वाङ्मम* *vāṅ mama*, *तत् । न* *tat na* either *तद्* *tad na* or *तन्* *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory; e.g. *वाक्+मय* *vāk+mayā* only *वाङ्मय* *vāṅmayā*.

§ 34.—1. A final *त्* *t* before *च्* *ch*, *छ्* *chh*, or *ञ्* *ṣ* is changed to *च्* *ch*, e.g. *तत् । च* *tat cha* become *तच्च* *tach cha*.

2. Before *ज्* *j* or *झ्* *jh* it is changed to *ज्* *j*, e.g. *तत् । जायते* *tat jāyate* become *तज्जायते* *taj jāyate*.

3. Before *ट्* *ṭ* or *ठ्* *ṭh* it becomes *ट्* *ṭ*, e.g. *तत् । टङ्कम्* *tat taṅkam* make *तटङ्कम्* *taṭ taṅkam*.

4. Before *ड्* *ḍ* or *ढ्* *ḍh* it becomes *ड्* *ḍ*, e.g. *तस्मात् । डामरात्* *tasmāt ḍām°* make *तस्माद्* *tasmād ḍām°*.

5. Before the nasal of the palatal class, *ञ्* *ṇ*, it is either changed to the unaspirated sonant or the nasal of this class, viz. to *ज्* *j* or *ञ्* *ṇ*, and likewise before the nasal of the lingual class either to *ड्* *ḍ* or to *ण्* *ṇ*, e.g. *तस्मात् । ण्यात्* *tasmāt ṇyāt* either become *तस्माङ्* *tasmāḍ ṇyāt* or *तस्माण्य्यात्* *tasmāṇ ṇyāt*.

6. Before *ल्* *l* it becomes *ल्* *l*, e.g. *तत् । लभते* *tat labhate* become *तल्लभते* *tal labhate*.

§ 35. An initial *ह्* *h* which follows a word or part of a compound, the final of which, according to § 33, has been changed to *ग्* *g*, *ङ्* *ḍ*, *ढ्* *ḍh*, or *ब्* *b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs: after *ग्* *g* to *घ्* *gh*, after *ङ्* *ḍ* to *ढ्* *ḍh*, after *ढ्* *ḍh* to *ध्* *dh*, after *ब्* *b* to *भ्* *bh*, e.g. *वाक् । ह* *vāk ha* may become, according to § 33, *वाग्* *vāg ha*, but commonly it is changed to *वाग्घ* *vāg gha*, *वेदवित् । हन्ति* *vedavit hanti* may become *वेदविद्* *vedavid hanti* or *वेदविद्वन्ति* *vedavid dhanti*.

§ 36. An initial *ञ्* *ṣ* is optionally changed to *छ्* *chh* after *क्* *k*, *च्* *ch* (cf. § 34, 1), *ञ्* *ṇ* (cf. § 30), *ट्* *ṭ*, or *प्* *p*. This rule is nearly absolute in the case of a preceding *च्* *ch* or *ञ्* *ṇ*, e.g. *तत् । शत्रुः* *tat śatruḥ*, where the final *त्* *t* must be changed to *च्* *ch* (§ 34, 1),

may become तच्छत्रुः *tach çatruh*, or, according to the common use, तच्छत्रुः *tach chhatruh*.

At the same time a च *ch* may be inserted after च् *ñ*. Thus तान् । शत्रून् *tân çatrûn*, where, according to § 30, the final न् *n* ought to be changed to च् *ñ*, may become ताञ्शत्रून् *tâñ çatrûn* or, with क् *chh* instead of ण् *ç*, ताञ्क्शत्रून् *tâñ chhatrûn*, or with inserted च् *ch* either ताञ्श्चत्रून् *tâñch çatrûn* or ताञ्क्श्चत्रून् *tâñch chhatrûn*; the last change is the usual one.

## PART THE SECOND.

### FORMATION OF WORDS.

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§ 37. Under this head are comprised the rules concerning the crude forms and those concerning the inflexion. We shall begin with the verb.

### CHAPTER I.—THE VERB.

#### SECTION I.—CRUDE FORMS OF THE VERB.

§ 38. The crude forms of the verbs are either primitive or derivative. The primitive verbs may be learned from the collections of roots, the so-called *Dhātupāṭhas* (*dhātu* meaning ‘fundamental form, element’), or from our dictionaries. All of them are given in the Glossary to my ‘Sanskrit Chresthomathie.’ I shall quote them under the forms which are assigned to them by the Hindu Grammarians.<sup>1</sup> The same practice has been followed in Wilson’s and Goldstücker’s Dictionaries and in my Glossary. In the Sanskrit Lexicon of Böhtlingk and Roth, which is published at St. Petersburg, the roots containing ऋ *ri* or terminating in ऋ *ri* are spelt with अर् *ar*, those with a medial ऋ *ri* with ईर् *ir*, those terminating in ए *e*, ऐ *ai*, ओ *o*, with आ *á* instead of these diphthongs, and the only one which contains लृ *li* with अल् *al*.

<sup>1</sup> With some slight exceptions, adopted by almost all European grammarians; e.g. I do not use, like the Hindu grammarians, ण् *ṇ* and श् *śh* for original न् *n* and स् *s* at the beginning of a verb: I write नम् *nam*, not णम् *ṇam*; सु *su*, not शु *śhu*.

The derivative verbs are—1. the frequentative or intensive; 2. the desiderative; 3. the causal; 4. the verbs of the tenth conjugational class; 5. the denominatives. The formation of these will be taught in the following paragraphs.

#### 1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived.

§ 40. With few exceptions, the frequentative is formed only from primitive verbs, which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, *cf.* §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix **य** *ya*; for instance, from **गम्** *gam*, ‘to go,’ by reduplication **जंगम्** *jañ-gam*, and by reduplication and affix **जंगम्य** *jañ-gam-ya*.

#### *General rules of reduplication.*

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules which apply to all reduplicated forms, viz. the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus **तृ** *tṛ* in the second frequentative being changed to **तीर्** *tīr*, on account of the affix **य** *ya* being added (§ 50, 3), the modified form **तीर्** *tīr* is reduplicated instead of **तृ** *tṛ*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, e.g. **तुद्** *tud* becomes, by doubling **तु** *tu*, **तुतुद्** *tutud*.

§ 45. This rule, however, as far as it affects consonants, is modified in the following cases :—

1. The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV.) is substituted for it in the reduplication, e.g. च् *ch* for छ् *chh*, ज् *j* for झ् *jh*, त् *t* for थ् *th*, द् *d* for ध् *dh*, प् *p* for फ् *ph*, ब् *b* for भ् *bh*. Thus भिद् *bhid*, ‘to split,’ by reduplication becomes बिभिद् *bibhid*.

2. A guttural is represented by the corresponding unaspirated palatal, viz. क् *k* and ख् *kh* by च् *ch*, ग् *g*, घ् *gh*, and ह् *h* by ज् *j*, as कम् *kam*, ‘to love,’ red. चकम् *chakam*.

3. If a verb begins with a compound consonant, in compliance with § 44, the first consonant only is reduplicated, e.g. श्रु *ṣru*, ‘to hear,’ श्रुश्रु *ṣuṣru*; क्रम् *kram*, ‘to go,’ चक्रम् *chakram*. But if the first be a sibilant (श् *ṣ*, श् *sh*, or स् *s*) and the second a surd consonant (§ 12), the second only is repeated, e.g. स्तन् *stan*, ‘to thunder,’ तस्तन् *tastan*; स्फुर् *sphur*, ‘to throb,’ पुस्फुर् *pusphur*; खल् *skhal*, ‘to slip,’ चखल् *chaskhal*.

*Obs.*—The verbs हन् *han*, ‘to kill,’ and हि *hi*, ‘to go,’ when reduplicated, change their ह् *h* to घ् *gh*, as जघन् *jaghan*, जिघि *jighi*.

§ 46. A long vowel is made short in the reduplicated syllable, e.g. भो *bhī*, ‘to fear,’ बिभो *bibhī*. A diphthong is represented by its last element (§ 1, II. *Obs.*), ए *e* and ऐ *ai* by इ *i*, औ *o* and औ *au* by उ *u*, e.g. रेक् *rek*, ‘to suspect,’ ररेक् *rirek*; लोक् *lok*, ‘to see,’ लुलोक् *lulok*.

*Obs.*—द्युत् *dyut*, ‘to shine,’ has दि *di* as syllable of the reduplication, दिद्युत् *didyut*.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, e.g. लोलूय *lolūya* (frequentative of लू *lū*, ‘to cut’), makes in the desiderative लोलूयिष *lolūyisha*.

*Special rules for the Reduplication of the Frequentative.*

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points :—

1. अ *a* is inserted before the vowel of the reduplicated syllable. This अ *a* with अ *a* combines to आ *á*, with इ *i* to ए *e*, with उ *u* to ओ *o* (cf. § 1, II. Obs.), with ऋ *ṛi* to अर् *ar*, with लृ *lṛi* to अल् *al*. Thus, बिभी *bibhí* (§ 46) becomes in the first frequentative बेभी *bebhí*, in the second बेभीय *bebhíya* (§ 41), रिरिक् *rirek* (§ 46) in the frequentatives रेरिक् *rerek*, रेरिक् *rerekya*; लुलोक् *lulok* (§ 46), लोलोक् *lolok*, लोलोक् *lolokya*; दिद्युत् *didyut* (§ 46, Obs.), देद्युत् *dedyut*, देद्युत् *dedyutya*.

2. In the first frequentative an इ *i* or ई *ī* may be optionally added to a reduplicate अर् *ar* or अल् *al*. In the second frequentative ई *ī* must be added, e.g. दृश् *dṛiṣ*, ‘to see,’ in the first frequentative may become दर्दृश् *dardṛiṣ* (cf. 1) or दरिदृश् *dari-dṛiṣ* or दरीदृश् *darí-dṛiṣ*, but in the second it must become दरीदृश् *darí-dṛiṣya*; कृप् *kṛip*, ‘to be able,’ in the first frequentative चल्कृप् *chalkṛip*, चलिक्कृप् *chali-kṛip* or चलीक्कृप् *chalí-kṛip*, in the second चलीकृष् *chalí-kṛiṣ*.

3. ऋ *ṛi* is represented by आ *á* (even where इर् *ir* appears in its place), e.g. तृ *ṛi*, तातृ *táṛi* (Present Sing. 1. तातर्मि *tá-tar-mi*, Plur. 3. तातिरति *tá-tir-ati*).

*Exception.*—1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म् *m*, according to § 32, e.g. शम् *ṣam*, ‘to be tranquil,’ शंशम् *ṣaṁṣam*, शंशम् *ṣaṁṣam* (§ 32, 1); यम् *yam*, ‘to restrain,’ यंयम् *yañyam* or यय्यम् *yañyam*, यंयम् *yañyam* or यय्यम् *yañyam* (§ 32, 2); भ्रम् *bhram*, ‘to whirl,’ बंभ्रम् *bañbhram* (§ 45) or बभ्रम् *bambhram*, बंभ्रम् *bañbhramya* or बभ्रम् *bambhramya* (§ 32, 3); क्रम् *kram*, ‘to go,’ चंक्रम *chañkram* or चङ्क्रम *chañkram*, चंक्रम *chañkramya* or चङ्क्रम *chañkramya*; क्ण *kṣan*, ‘to kill,’ although ending in



ण् *n*, and हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, form चक्ष्ण् *chaṁkshaṇ* or चक्ष्ण् *chaṁkshaṇ*, etc., जघ्ण् *jaṁghaṇ* (§ 45, Obs.) or जघ्ण् *jaṁghaṇ*, etc.

2. Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e.g. दय् *day*, 'to give,' makes either दादय् *dāday*, दादय्य *dādayya*, or दंदय् *daṁday*, दंदय्य *daṁdayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3. Other exceptions are enumerated in the list, § 51.

§ 49. A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *ā*, and the latter vowel is repeated in the reduplication, e.g. वे *ve*, 'to weave,' becomes वावा *vāvā*, वावाय *vāvāya*; ग्लै *glai*, 'to be weary,' जाग्ला *jāglā*, जाग्लाय *jāglāya*; शो *ṣo*, 'to sharpen,' शाशा *ṣāṣā*, शाशाय *ṣāṣāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes:—

1. A final इ *i* or उ *u* is lengthened, e.g. चि *chi*, 'to collect,' चेचीय *chechīya*; स्तु *stu*, 'to praise,' तोष्टूय *toṣṭūya* (cf. § 17).

2. री *rī* is substituted for a final ऋ *ṛi*, preceded by a single consonant. Thus कृ *kṛi*, 'to make,' changed to क्री *kṛī*, makes चेक्रीय *chekrīya*, according to §§ 43 and 48, 1. But when ऋ *ṛi* is preceded by more than one consonant, it becomes अर् *ar*, e.g. स्मृ *smṛi*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य *sāsmarya* (cf. § 48, 1).

3. ऋ *ṛi* is changed to ईर् *īr*, and if preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*, to ऊर् *ūr*, e.g. तृ *trī*, 'to cross,' changed to तीर् *tīr*, makes तेतीर्य *teṭīrya*; पू *pṛī*, 'to fill,' changed to पूर् *pūr*, makes पोपूर्य *popūrya* (§ 48, 1).

4. A nasal before a final consonant is frequently rejected, e.g. तञ्च *tañch*, 'to shrink,' तातच्य *tātachya*. A list of the verbs undergoing this change is given in my 'Vollständige Grammatik,' § 154, 2, 2.

## § 51. ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES.

अटाट् अटाय् . . . . .	freq. of अट् 'to roam.'
अरार्थ or Vedic अलार्थ . . . . .	„ „ अट् 'to go.'
अशाश् अशाश् . . . . .	„ „ अश् 'to pervade,' and 'to eat.'
जर्णोनु जर्णोनूय . . . . .	„ „ जर्णु 'to cover.'
कनिक्रन्द् . . . . . Vedic	„ „ क्रन्द् 'to roar.'
कनीकस् कनीकश् . . . . .	„ „ कस् 'to sound.'
कनीकस् कनीकस् . . . . .	„ „ कस् 'to go.'
करिष्ठ . . . . . Vedic	„ „ छ 'to make.'
करीष्ठप् . . . . . Vedic	„ „ छप् 'to draw.'
कोकु कोकूय (also regularly चोकु चोकूय)	„ „ कु 'to cry.'
गनिगम् or गनीगम् . . . . . Vedic	„ „ गम् 'to go.'
घनिघन् . . . . . Vedic	„ „ हन् 'to strike.'
चक्षुर् चक्षूर्य . . . . .	„ „ चर् 'to go.'
चनिश्चन्द् . . . . . Vedic	„ „ चन्द् 'to shine.'
चनिष्कन्द् . . . . . Vedic	„ „ स्कन्द् } 'to jump.'
चनीस्कन्द् चनीस्कद्य . . . . .	„ „ स्कन्द् }
चाकन् . . . . . Vedic	„ „ कन् 'to love.'
चाखाय (also regularly चंखन्) . second	„ „ खन् 'to dig.'
चेकीय . . . . . second	„ „ चाय् 'to worship.'
जञ्जप् जञ्जप्य . . . . .	„ „ जप् 'to murmur (prayers).'
जञ्जम् जञ्जभ्य . . . . .	„ „ जम् 'to gape.'
जरीगृह्य . . . . . second	„ „ ग्रह् 'to take.'
जर्भुर् . . . . . Vedic	„ „ ह् 'to convey.'
जल्लुल् . . . . . Vedic	„ „ गृ 'to swallow.'
जाजाय (also regularly जंजन्य) . second	„ „ जन् 'to bring forth.'
जिगिष्य . . . . . second	„ „ गृ 'to swallow.'
जिगीय . . . . . second	„ „ गा 'to go,' and गै 'to sing.'
जिघ्रीय . . . . . second	„ „ हन् 'to strike.'

जेघ्रीय . . . . .	second freq. of घ्रा	‘to smell.’
जेजीय . . . . .	second „ „	ज्या ‘to overpower,’ etc., ज्यो ‘to re- strain,’ and जि ‘to overpower.’
जेहीय . . . . .	second „ „	हा ‘to go’ and ‘to abandon.’
जोङ्ग जोङ्गय . . . . .	„ „	ङ्गे ‘to call.’
तरितृ and तर्तृर् . . . . .	Vedic „ „	तृ ‘to pass over.’
तवीतु . . . . .	Vedic „ „	तु ‘to be powerful.’
तेष्टीय . . . . .	second „ „	स्था ‘to stand.’
दनीध्वस् दनीध्वस्व . . . . .	„ „	ध्वस् ‘to fall to pieces.’
ददंस् ददस्व . . . . .	„ „	दंस् ‘to bite.’
ददृ . . . . .	Vedic „ „	दृ ‘to burst.’
दविद्युत् दविद्युत् . . . . .	Vedic „ „	द्युत् ‘to shine.’
दविधु . . . . .	Vedic „ „	धु ‘to shake.’
दाधृ . . . . .	Vedic „ „	धृ ‘to bear.’
देदीय . . . . .	second „ „	दा ‘to give,’ दे ‘to protect,’ and दो ‘to cut.’
देद्युत् देद्युत् . . . . .	„ „	द्युत् ‘to shine.’
देधीय . . . . .	second „ „	धा ‘to put,’ and धे ‘to drink.’
देध्मीय . . . . .	second „ „	ध्मा ‘to blow.’
नमन् . . . . .	Vedic „ „	नम् ‘to bow to.’
नवीनु . . . . .	Vedic „ „	नु ‘to praise.’
पणीफण् . . . . .	Vedic „ „	फण् ‘to go.’
पनिपन् . . . . .	Vedic „ „	पन् ‘to be praise- worthy.’
पनीपत् पनीपत् . . . . .	„ „	पत् ‘to fall.’
पनीपद् पनीपद् . . . . .	„ „	पद् ‘to go.’
पंप्ल पंप्ल . . . . .	„ „	प्ल ‘to burst.’

परीपृच्छ . . . . .	second freq. of	प्रच्छ्	‘to ask.’
पापत् . . . . .	Vedic	पत्	‘to fall.’
पेपी . . . . .	„	प्याच्	‘to be exuberant.’
पेपीच . . . . .	second	पा	‘to drink,’ and प्याच् ‘to be exuberant.’
वद्धध् . . . . .	Vedic	वन्ध्	‘to bind.’
वनीभ्रंस् वनीभ्रस्य . . . . .	„	भ्रंस्	} ‘to fall.’
वनीभ्रंस् वनीभ्रस्य . . . . .	„	भ्रंस	
वंभञ्ज् वंभज्य . . . . .	„	भञ्ज्	‘to break.’
वरीभृज्य . . . . .	second	भृज्	‘to fry.’
भरिभृ . . . . .	Vedic	भृ	‘to bear.’
मेमीय . . . . .	second	मा	‘to mete’ and ‘to sound,’ and मे ‘to barter.’
यस्यम् . . . . .	Vedic	यम्	‘to restrain.’
रारम् . . . . .	Vedic	रम्	‘to rest.’
वनीवञ्च् वनीवच्य . . . . .	„	वञ्च्	‘to go.’
वरीवृश्च्य . . . . .	second	व्रश्च्	‘to tear.’
वेविच्य . . . . .	second	व्यच्	‘to surround.’
वेवी वेवीय . . . . .	„	व्ये	‘to cover.’
शंशप् शंशप्य . . . . .	„	शप्	‘to execrate.’
शाशप्य . . . . .	second	शी	‘to lie down.’
शेशिप्य . . . . .	second	शास्	‘to teach.’
श्रोशु श्रोशूय . . . . .	„	श्वि	‘to swell.’
सनिषन् . . . . .	Vedic	सन्	‘to obtain.’
सनिष्वन् . . . . .	Vedic	स्वन्	‘to sound.’
सनीस्रंस् सनीस्रस्य . . . . .	„	स्रंस्	‘to fall.’
सासाय (also regularly संसन्य) . . . . .	second	सन्	‘to obtain.’
सेषीय . . . . .	second	सै	‘to waste’ and सौ ‘to destroy.’
सेसिम्य . . . . .	second	स्वम्	‘to sound.’
सोषुष्य . . . . .	second	स्वप्	‘to sleep.’

## 2. DESIDERATIVE.

§ 52. The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived. Any verb, whether primitive or derivative, except a desiderative, admits of this modification.

§ 53. The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to श *sha* where § 17 applies. Thus from क्षिप् *kship*, 'to throw,' is formed चिच्छिप्स *chi-kship-sa*; but from भू *bhū*, 'to be,' बुभूष *bu-bhū-sha*.

§ 54. The rules for the reduplication differ in the following points from those given in §§ 42-47:—

I. In the reduplicated syllable इ *i* is substituted for radical अ *a*, आ *ā*, ऋ *ṛi*, and लृ *ḷi*, e.g. शप् *ṣap*, 'to execrate,' शिशप्स *ṣi-ṣap-sa*; या *yā*, 'to go,' यियास *yi-yā-sa*; वृत् *vṛit*, 'to be,' विवृत्स *vi-vṛit-sa*; क्लृप् *klīp*, 'to be able,' चिक्लृप्स *chi-klīp-sa*.

*Exceptions.* 1. When the अ *a* or आ *ā* of the base has been produced by a change of उ *u* and is preceded by any consonant except ज् *j*, a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*), or a semivowel, it is represented by उ *u* in the syllable of reduplication, for instance, नावय *nāvaya*, the causal of नु *nu*, 'to praise,' where the आ *ā* is produced by the change of उ *u* to आव् *āv* (§ 59, 2), makes नुनावयिष *nu-nāvay-isha*; but पावय *pāvaya*, although the आ *ā* has the same origin (causal of पू *pū*, 'to purify'), makes पिपावयिष *pi-pāvay-isha*, because it is preceded by a labial.

2. The अ *a* or आ *ā* of a desiderative from च्यु *chyu*, 'to move,' द्रु *dru*, 'to run,' प्रु *pru*, and सु *phu*, 'to go,' श्रु *śru*, 'to hear,' स्नु *śnu* and स्सु *śsu*, 'to flow,' is optionally represented by उ *u* or इ *i*, e.g. चिच्यावयिष *chi-chyāvay-isha*, or चुच्यावयिष *chu-chyāvay-isha*, desiderative of the causal of च्यु *chyu*.

II. When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र् *r* or a nasal, the

first consonant following the vowel or diphthong is reduplicated with इ *i*, inserted after the reduplicated letter, e.g. अण् *aç*, 'to pervade,' forms अणिशिष *a-çiç-isha*; अभ् *abhr*, 'to go,' अबिभिष *a-bibhr-isha*.

- When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or र् *r*, the second element is reduplicated with inserted इ *i*, e.g. अर्च *arch*, 'to worship,' अर्चिचिष *ar-chich-isha*; इन्ध् *indh*, 'to kindle,' इन्धिधिष *in-didh-isha*.

§ 55. When the affix is to be added to a derivative verb, or to a primitive verb ending in a consonant, the vowel इ *i* is inserted between the verb and the affix which, according to §§ 17, 53, is changed to ष *sha*; if the derivative verb ends in a vowel, it is rejected, e.g. बोधय *bodhaya* (causal of बुध् *budh*, 'to know') makes बुबोधयिष *bu-bodhay-i-sha*, अथ् *çnath*, 'to slay,' शिञ्जयिष *çi-çnath-i-sha*.

After a primitive verb with final ऋ *rî*, इ *i* or ई *î* may be optionally inserted: if the insertion takes place, ऋ *rî* is changed to अर् *ar*; if not, to ईर् *îr*, or ऊर् *ûr*, (see § 56, II. 2), e.g. शृ *çrî*, 'to hurt,' makes शिश्रिष *çi-çar-i-sha* or शिश्रीष *çi-çar-î-sha* or शिश्रीर्ष *çi-çîr-sha*.

*Exception.* There are some verbs ending in क् *k*, च् *ch*, ज् *j*, त् *t*, द् *d*, ध् *dh*, न् *n*, प् *p*, भ् *bh*, म् *m*, ण् *ç*, ष् *sh*, स् *s*, and ह् *h*, which either must or may add the affix without insertion of इ *i*. They are enumerated in my 'Kurze Grammatik,' § 116, II.; e.g. तप् *tap*, 'to burn,' makes तितप्स *ti-tap-sa*; त्रप् *trap*, 'to be ashamed,' तित्रप्स *ti-trap-sa* or तित्रपिष *ti-trap-i-sha*. Besides the insertion of इ *i* is optional in verbs ending in इच् *iv*, e.g. दिव् *div* (cf. § 56, I. and II. 10).

§ 56. The verb from which the desiderative is derived is subject to the following changes:—

- I. When इ *i* or ई *î* is inserted before the affix, a final ऋ *rî* is changed to अर् *ar* (cf. § 55), and an initial or medial इ *i* followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar*,  
लृ *ṛi* to अल् *al*,<sup>1</sup> e.g.—

तृ *ṛi*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष  
*titar-ī-sha* (§ 55)

दिव *div*, 'to play' (§ 55, Exc.) ,, दिदेविष *didev-i-sha*.

उख् *ukh*, 'to go,' ,, ओचिखिष *ochikh-i-sha* (§ 54, II.)

चृत् *chrit*, 'to connect,' ,, चिचर्तिष *chichart-i-sha*.

Exc. 1. There are many verbs which are not subject to these changes; they are enumerated in my 'Kurze Grammatik,' p. 53, e.g. कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chu-kuch-i-sha*.—Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chi-klid-i-sha* or चिक्लेदिष *chi-kled-i-sha*.

2. A final अ *a* is rejected (cf. § 55).

3. The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. वेभिद्य *belhidya* (second freq. of भिद् *bhid*, 'to split'), makes वेभिदिष *bebhid-i-sha*. In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, e.g. नमस्य *namasya*, 'to honour' (§ 62, III.), makes निनमस्यिष *ninamasy-i-sha* or निनमसिष *ninamas-i-sha*.

II. When स *sa* or ष *sha* (§ 53) is added without the insertion of इ *i*:—

1. Final इ *i* and उ *u* are lengthened, e.g. शि *çi*, 'to sharpen,' शिशीष *çišī-sha*.

2. Final ऋ *ṛi* and final or medial ऋ *ṛi* are changed to ईर् *īr*, or when preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*,

<sup>1</sup> This change is generally called *guṇa*. A long or short radical *i*, *u*, *ṛi*, is generally gunated if final; short *i*, *u*, *ṛi*, *ṛi*, if followed by one radical consonant, e.g. *bobhū* (frequentative of *bhū*) with *mi* becomes *bobho-mi*, *bebhid* (freq. of *bhid*) *bebhed-mi*, but *meml* (freq. of *mīl*) *meml-mi*, *tarṭṛimp* (freq. of *ṭṛimp*) *tarṭṛimp-mi*. The guṇa *e* becomes before vowels *ay*, and *o av*, e.g. *sidh* with *a* becomes *sedha*, but *jī* with *a* is changed instead of *je-a* to *jay-a*, and *bhū* instead of *bho-a* to *bhav-a*.

to ऊर् *ūr*, e.g. कृ *kṛi*, 'to do,' चिकीर्ष *chi-kīr-sha*, तृ *trī*, 'to cross,' तितीर्ष *ti-tīr-sha*, स्मृ *smṛi*, 'to recollect,' सुस्मूष *su-smūr-sha*, सृह् *strīh*, 'to hurt,' तिस्तीर्ष *ti-stīrk-sha* (cf. 4).

3. A final ए *e*, ऐ *ai*, or ओ *o* is changed to आ *ā* (cf. § 49), e.g. शो *ṣo*, 'to sharpen,' शिशास *ṣi-ṣā-sa*.

4. Final च *ch*, ज् *j*, ञ् *ṣ*, श् *sh*, and ह् *h* are changed to क् *k*, as पच् *pach*, 'to cook,' पिपक् *pi-pak-sha* (cf. § 17).

5. Final द् *d* and ध् *dh*, to त् *t*, as भिद् *bhid*, 'to split,' विभित्स *bi-bhit-sa* (cf. 9).

6. Final न् *n* and म् *m* are changed to Anusvāra  $\dot{}$  or Anunāsika  $\dot{}$  e.g. क्रम् *kram*, 'to go,' चिक्रम् *chi-kraṁ-sa*.

7. Final भ् *bh* to प् *p*, e.g. यम् *yabh*, 'to copulate,' यियप् *yi-yap-sa*.

8. Final स् *s* to त् *t*, e.g. वस् *vas*, 'to dwell,' विवत्स *vi-vat-sa*.

9. When a verb ending in ध् *dh*, भ् *bh*, or ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to घ् *gh*, ध् *dh*, भ् *bh*, e.g. बुध् *budh*, 'to know,' बुभुत्स *bu-bhut-sa*; दिह् *dih*, 'to smear,' दिधिक् *di-dhik-sha*.

10. Final इव् *iv* is changed to यू *yū*, e.g. दिव् *div*, 'to play,' दुद्युष *du-dyū-sha* (cf. § 55).

#### § 57. ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

अट्टिटिष (अतिट्टिष and regularly

अट्टिटिष . . . . .	desid. of अट् 'to transgress.'
अड्डिडिष (regularly अडिडिष) . . . . .	„ „ अड् 'to attach.'
अरिरिष . . . . .	„ „ अरि 'to go.'
ईप्स . . . . .	„ „ आप् 'to attain.'
ईर्त्स (also regularly अर्दिधिष) . . . . .	„ „ अर्ध् 'to prosper.'
ईषिष . . . . .	„ „ इ and ई 'to go.'
ऊर्णूष . . . . .	„ „ ऊर्णु 'to cover.'
चिकमिष (also regularly चिकामिष) . . . . .	„ „ कामय (X <sup>th</sup> conj. cl. of कम्, § 61) 'to love.'
चिकीष (also regularly चिचीष) . . . . .	„ „ चि 'to arrange.'



जिगांस (also regularly जिगमिष)	desid. of गम् 'to go.'
जिगलिष . . . . .	„ „ गृ 'to swallow.'
जिगीष . . . . .	„ „ जि 'to overpower' and गा 'to go.'
जिघांस . . . . .	„ „ हन् 'to strike.'
जिघीष . . . . .	„ „ हि 'to go.'
जिघृक्ष . . . . .	„ „ ग्रह 'to take.'
जुहावचिष . . . . .	„ „ the causal of ह्रे 'to call,' as if it were हावच (cf. § 60).
जुहृष . . . . .	„ „ ह्रे 'to call.'
ज्ञीप्स (also regularly जिज्ञापचिष or जिज्ञपचिष)	„ „ ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तितांस (also regularly तितनिष)	„ „ तन् 'to draw.'
तितृक्ष . . . . .	„ „ तृह् 'to hurt.'
दिक्स . . . . .	„ „ दा 'to give,' दे 'to pro- tect,' or दो 'to cut.'
दिदरिद्रास or } दिदरिद्रिष }	„ „ { दरिद्रा 'to be in dis- tress.'
दिदरिष . . . . .	„ „ दृ 'to consider.'
दिद्युतिष or } दिद्योतिष }	„ „ द्युत् 'to shine.'
दिधरिष . . . . .	„ „ धृ 'to bear.'
दिप्स . . . . . Vedic	„ „ दम् 'to hurt.'
धित्स . . . . .	„ „ धा 'to put,' or धे 'to drink.'
धिप्स or धीप्स . . . . .	„ „ दम् 'to hurt.'
निनङ्क्ष (also regularly निनशिष)	„ „ नम् 'to be lost.'
निनत्स . . . . .	„ „ नह् 'to bind.'
पित्स . . . . .	„ „ पद् 'to go.'
पित्स (also regularly पिपतिष)	„ „ पत् 'to fall.'
पिपविष . . . . .	„ „ पृ 'to purify.'

पिपीष . . . . .	Vedic desid. of पा 'to drink.'
पिपृच्छिष . . . . .	„ „ प्रच्छ् 'to ask.'
विभरिष (also regularly वुभूर्ष)	„ „ भृ 'to bear.'
विभर्च or } (also regularly विभ्रञ्च }	„ „ भ्रञ्ज् 'to fry.'
विभर्जिष } or विभ्रज्जिष }	
मित्स . . . . .	„ „ मा 'to mete,' मि 'to throw,' मी 'to hurt,' or मे 'to barter.'
मिमङ्क्ष (also regularly मिमज्जिष)	„ „ मज्ज् 'to dive.'
मिमार्जिष or }	„ „ मृज् 'to wipe.'
मिमृच }	
यियविष (also regularly युयूष)	„ „ यु 'to bind.'
रित्स . . . . .	„ „ राध् 'to make merciful.'
रिप्स . . . . .	„ „ रभ् 'to desire vehemently.'
लिप्स . . . . .	„ „ लभ् 'to obtain.'
विवरिष or }	„ „ वृ 'to screen,' etc.
विवरीष or }	
वुवूर्ष }	
वित्रच (also regularly वित्रश्चिष)	„ „ व्रश्च 'to tear.'
शिश्चिष (also regularly शिश्त्रीष)	„ „ श्चि 'to go to.'
शुभावचिष (also regularly शिश्वाचिष)	„ „ the causal (श्वाचय) of श्वि 'to swell.'
सिषास (also regularly सिसनिष)	„ „ सन् 'to obtain.'
सिस्त्रचिष . . . . .	„ „ स्त्रि 'to smile.'
सिस्त्रिष (also regularly सुस्वूर्ष)	„ „ स्वृ 'to sound.'
सुषुप्स . . . . .	„ „ स्वप् 'to sleep.'
सुष्वापचिष . . . . .	„ „ the causal (स्वापय) of स्वप् 'to sleep.'

*Obs.*—There are besides seven verbs which, although originally desideratives, on account of some anomalies are considered as primitive ones, viz., चिकित्स *chi-kit-sa*, 'to cure,' जुगुप्स *ju-gup-sa*,

‘to despise,’ तितिक्ष *titiksha* (vb. *tij*), ‘to bear,’ दीदांस *dīdāṁsa*, ‘to straighten,’ बीभत्स *bībhatsa* (vb. *bādḥ*), ‘to loathe,’ मीमांस *mīmāṁsa* (vb. *man*), ‘to investigate,’ शीशांस *śīśāṁsa* (cf. vb. *ṣo, ṣi*), ‘to sharpen.’ Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, e.g. from जुगुप्स *jugupsa*, जुगुप्सिष *jugups-isha*.

### 3. CAUSAL.

§ 58. The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English ‘to fell’ = ‘to cause to fall,’ ‘to lay’ = ‘to cause to lie.’ All verbs, primitive as well as derivative, admit of this modification.

The causal is formed: I. By adding to the verb the affix अय *aya*, e.g. गम् *gam*, ‘to go,’ गमय *gam-aya*, ‘to cause to go.’

II. In many instances by changing the vowel of the base.

*Exception from I.:* Verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, which must be changed to आ *ā* (cf. § 56, II. 3), take पय *paya* as affix, e.g. दा *dā*, ‘to give,’ दापय *dā-paya*, ‘to cause to give.’ In some instances the final आ *ā* of the base is shortened, e.g. आ *grā* or अै *çrai*, ‘to cook,’ makes आपय *çrā-paya* or अपय *çra-paya*.

§ 59. The changes of the vowel of the base mentioned in § 58, II. are the following:—

1. Primitive verbs ending in a single consonant lengthen a preceding अ *a*, for instance पद् *pad*, ‘to go,’ पादय *pād-aya*.—There are many exceptions to this rule; almost all verbs ending in म् *m* retain the short अ *a*; as क्लम *klam*, ‘to be sad,’ क्लमय *klam-aya*. A list of these exceptions is given in my ‘Kurze Grammatik,’ § 130.

2. Final इ *i* and ई *ī* are changed to आय् *āy*, उ *u* and ऊ *ū* to आव् *āv*, ऋ *ṛi* and ॠ *ṛī* to आर् *ār*,<sup>1</sup> e.g. अि *çvi*, ‘to go,’ आचय

<sup>1</sup> This change is called *Vṛiddhi*; concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *āy*, *āv*, before the following *a*, as in § 24.

*eváy-aya*; नी *ní*, 'to lead,' नायय *náy-aya*; सु *plu*, 'to move,' स्नायय *plár-aya*; पू *pú*, 'to purify,' पावय *páv-aya*; कृ *kṛi*, 'to make,' and कृ *kṛí*, 'to throw,' कारय *kár-aya*.

3. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar*, लृ *ḷi* to अल् *al*,<sup>1</sup> e.g. भिद् *bhid*, 'to split,' makes भिदय *bhed-aya*; बुध् *budh*, 'to know,' बोधय *bodh-aya*; कृत् *kṛit*, 'to cut,' कर्तय *kart-aya*; क्लृप् *klīp*, 'to be able,' कल्पय *kalp-aya*.

Exc. The इ *i* before the ष *sha* of the desiderative is not changed (cf. 5).

4. A medial ऋ *ṛi* becomes ईर् *īr*, e.g. स्तृह् *stṛih*, 'to hurt,' स्तीर्हय *stīrh-aya*.

5. Verbs ending in अ *a* reject that vowel, e.g. बुबोधिष *bubodhisha* (desiderative of बुध् *budh*) makes बुबोधिषय *bubodhish-aya* (cf. 3, Exc.). The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* makes बेभिदय *bebhid-aya*. In the case of a denominative ending in य *ya* preceded by a consonant the rejection is optional, e.g. नमस्य *namasya* makes नमस्यय *namasy-aya* or नमसय *namas-aya* (cf. § 56, I. 3).

6. Verbs ending in अय *aya*, viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix अय *aya* (§ 62, II.) are left unchanged. Thus the causal from पादय *pádaya*, causal of पद् *pad*, is also पादय *pádaya*.

#### § 60. ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

अर्पय . . . . .	causal of अर्च् 'to go.'
(अधि) आपय . . . . .	„ „ (अधि) इ 'to read.'
क्षपय . . . . .	„ „ क्षप् 'to pity.'
क्लोपय . . . . .	„ „ क्लू 'to sound.'
क्रापय . . . . .	„ „ क्री 'to buy.'

<sup>1</sup> *Guṇa*, cf. p. 34, note.

क्षपय . . . . .	causal of क्षै 'to decrease.'
क्ष्मापय . . . . .	„ „ क्ष्माय् 'to tremble.'
गूहय . . . . .	„ „ गुह् 'to conceal.'
ग्लपय (also regularly ग्लापय) . . . . .	„ „ ग्लै 'to become exhausted.'
चापय (also regularly चायय) . . . . .	„ „ चि 'to arrange.'
क्षायय . . . . .	„ „ क्षो 'to cut.'
जम्भय . . . . .	„ „ जम् 'to gape.'
जरय . . . . .	„ „ जृ 'to grow old.'
जागरय . . . . .	„ „ जागृ 'to wake.'
जापय . . . . .	„ „ जि 'to overpower.'
ज्ञपय (also regularly ज्ञापय) . . . . .	„ „ ज्ञा 'to know.'
दरय . . . . .	„ „ दृ 'to burst.'
दरिद्रय . . . . .	„ „ दरिद्रा 'to be in distress.'
दापय . . . . .	„ „ दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut').
दीधय . . . . .	„ „ दीधी 'to shine.'
दूषय (the regular दोषय only in one signification) . . . . .	„ „ दुष् 'to be depraved.'
धूनय . . . . .	„ „ धू 'to shake.'
नरय . . . . .	„ „ नृ 'to lead.'
पायय . . . . .	„ „ पा 'to drink,' and पै 'to dry.'
पालय . . . . .	„ „ पा 'to protect.'
प्रीणय . . . . .	„ „ प्री 'to delight.'
भर्जय (also regularly भज्जय) . . . . .	„ „ भज्ज् 'to fry.'
भापय } (also regularly भायय) . . . . .	„ „ भी 'to fear.'
भीषय }	
मापय . . . . .	„ „ मि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter.'

मार्जय . . . . .	causal of मृज् 'to wipe.'
रजय (also regularly रञ्जय) . . . . .	„ „ रञ्ज् 'to colour.'
रन्धय . . . . .	„ „ रध् 'to perish.'
रम्भय . . . . .	„ „ रभ् 'to desire vehemently.'
रिपय . . . . .	„ „ री 'to howl' and 'to distil.'
रोपय (also regularly रोहय) . . . . .	„ „ रुह् 'to grow.'
लम्भय . . . . .	„ „ लभ् 'to obtain.'
लापय } लालय } (and regularly लायय). लीनय }	„ „ ली 'to adhere.'
वर्हय (and regularly वृंहय) . . . . .	„ „ वृह् 'to grow.'
वाजय 'to shake' . . . . .	„ „ वा 'to blow,' etc.
वापय (also regularly वायय) . . . . .	„ „ वी 'to lie with.'
वायय . . . . .	„ „ वे 'to weave.'
वेवय . . . . .	„ „ वेवी 'to go.'
व्यायय . . . . .	„ „ व्वे 'to cover.'
व्लेपय (? or व्लेपय or व्रेपय) . . . . .	„ „ व्वली (? or व्वली or व्वी) 'to select.'
शातय . . . . .	„ „ शद् 'to fall.'
शायय . . . . .	„ „ शो or शि 'to sharpen,' शी 'to lie down.'
अपय (also regularly आपय) . . . . .	„ „ आ or अै 'to cook.'
आपय { . . . . . Vedic	„ „ अि 'to go to' (Yajur-V. 23, 26).
{ . . . . . regular	„ „ आ or अै 'to cook.'
साधय (also regularly सेधय) . . . . .	„ „ सिध् 'to be accomplished.'
सायय . . . . .	„ „ सो 'to destroy.'
स्नपय (also regularly स्नापय) . . . . .	„ „ स्ना 'to bathe.'
स्फारय (also regularly स्फोरय) . . . . .	„ „ स्फुर् 'to tremble.'
स्फावय . . . . .	„ „ स्फाय् 'to swell.'

स्मरय . . . . .	causal of स्मृ 'to recollect.'
स्नापय (also regularly स्नायय) . . . . .	„ „ स्नि 'to smile.'
हिडय . . . . .	„ „ हेड् 'to disregard.'
ह्रियय . . . . .	„ „ ह्री 'to be ashamed.'
ह्रायय . . . . .	„ „ ह्रे 'to call.'

#### 4. VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61. In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (*cf.* § 69). These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59). Thus चुर् *chur*, 'to steal,' which belongs to this class, according to § 58, takes the affix अय *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o*. The crude form of the verb therefore, properly speaking, is not चुर् *chur*, but चोरय *choraya*; and in fact almost<sup>1</sup> all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय *aya* (§ 62, II.). For instance, the verb यन्त्र *yantr*, 'to restrain,' or properly यन्त्रय *yantraya*, is derived from यन्त्र *yantra*, a subst., 'restraining, restraint.'

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples: भल् *bhal*, 'to describe,' makes, according to § 59, 1, भालय *bhāl-aya*, श्लिष् *ṣlish*, 'to adhere,' according to § 59, श्लिषय *ṣlesh-aya*, कृत् *krīt*, 'to glorify,' according to § 59, 4, कीर्तय *kīrt-aya*.

*Exc.* There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base. They are given in my 'Kurze Grammatik,' § 134, and in my 'Vollständige Grammatik,' § 208.

<sup>1</sup> Some may have been produced by the influence of the Prākṛit (*cf.* Lassen, *Inst. Ling. Pracr.* p. 339, § 120, 3).

*Observ.* Some verbs of this class optionally take the affix आपय *āpayā*, e.g. अर्थ *arth*, 'to ask,' may become अर्थय *arth-aya* or अर्थापय *arth-āpayā*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

## 5. DENOMINATIVES.

§ 62. There are five classes of Denominatives :—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun, according to the rules which will be given afterwards, cf. e.g. § 71, II. 4. Thus कृष्ण *krishṇa*, a proper name, may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was Kṛishṇa.'

II. The second class consists of those which add the affix अय *aya* to the noun and change its final vowel agreeably to § 59, 2, e.g. श्री *śrī*, 'happiness,' makes श्रायय *śrāy-aya*. Many nouns must or may optionally take आपय *āpayā* instead of अय *aya*, e.g. from सत्य *satya*, 'truth,' सत्यापय *satya-āpayā*, 'to tell the truth.' For many special rules see my 'Vollständige Grammatik,' §§ 213-223.

III. The denominatives of the third class subjoin य *ya* to the noun, as नमस् *namas*, 'veneration,' नमस्य *namas-ya*, 'to venerate;' तपस् *tapas*, 'penance,' तपस्य *tapas-ya*, 'to do penance.'

A final अ *a*, इ *i*, or उ *u* of the noun is made long, as पुत्र *putra*, 'a son,' पुत्राय *putrā-ya*, 'to wish for a son;' कवि *kavi*, 'a poet,' कवीय *kavī-ya*; विष्णु *viṣṇu*, 'a proper name,' विष्णूय *viṣṇū-ya*. But if the denominative takes the terminations of the first form of the active voice (called Parasmaipada, § 64), आ *ā* before य *ya* is changed to ई *ī*, e.g. पुत्रीयति *putrī-ya-ti*, 3<sup>d</sup> pers. sing. pres. of the Parasmaipada.

A final ऋ *ṛi* is changed to री *rī*, e.g. मातृ *mātrī*, 'mother,' मात्रीय *mātrī-ya*.

A final ओ *o* is changed to अव् *av*, and औ *au* to आव् *āv*, e.g. गो *go*, 'a cow,' गव्य *gav-ya*, 'to wish for a cow;' नौ *nau*, 'a ship,'



नाव्य *nāv-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix *स्य* *syā* or *अस्य* *asya*; before the latter a final *अ* *a* is dropped, इ *i* and ई *ī* are changed to य् *y*, उ *u* and ऊ *ū* to व् *v*, ऋ *ṛi* to र् *r*, e.g. मधु *madhu*, 'honey,' मधुस्य *madhu-syā* or मध्वस्य *madhv-asya*, 'to long after honey;' क्षीर *kshīra*, 'milk,' क्षीरस्य *kshīr-asya* 'to long after milk.'

V. Those of the fifth class compound the noun with काम्य *kāmya*, e.g. पुत्रकाम्य *putra-kāmya*, 'to wish for a son.'

## SECTION II.—INFLEXION OF THE VERB CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat of the active.

### I. ACTIVE VOICE.

§ 64. The active voice in Sanskrit, as in Greek, has two forms; the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective): the other, *Ātmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:—

1. The active verb is generally conjugated in the *Parasmaipada*. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the *Ātmanepada*.

2. Causals (§ 58-60) take the termination of the *Ātmanepada*, when they are reflexive. Thus रोहय *rohaya*, 'to cause to mount,' is generally conjugated in the *Parasmaipada*: but when it is used

in the sense of ‘to cause one’s-self to be mounted,’ the Âtmanepada is used, *e.g.* गजो रोहयते *gajo rohaya-te*, ‘the elephant causes himself to be mounted.’

3. All the verbs ending in अय *aya*, viz., the causals (§ 58-60), the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 62, II., are conjugated in the Âtmanepada, when the agent performs the action for himself. This rule also applies to some primitive verbs, *e.g.* यजति *yaj-a-ti*, 3<sup>rd</sup> pers. sing. pres. Parasmaip., ‘he offers a sacrifice,’ यजते *yaj-a-te*, 3<sup>rd</sup> pers. sing. pres. Âtmanep., ‘he offers a sacrifice for himself,’ from the verb यज् *yaj*, ‘to sacrifice.’

4. There are some primitive verbs which are conjugated in the Âtmanepada only, *e.g.* शीः *śī*, ‘to lie down.’

5. The frequentatives of the second form, and some denominatives, likewise take the terminations of the Âtmanepada only.

6. The desiderative, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:—A verb with the mark Par. (Parasmaipada) follows § 65, 1; a verb with Par. Âtm. (Parasmaipada and Âtmanepada) follows § 65, 3, and the second part of the rule given in § 65, 1; a verb marked with Âtm. (Âtmanepada) follows § 65, 4.

#### TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses partly moods, which we shall arrange in the following order:—

- |                |                 |
|----------------|-----------------|
| 1. Present,    | 6. Aorist,      |
| 2. Imperfect,  | 7. Future I,    |
| 3. Imperative, | 8. Future II,   |
| 4. Potential,  | 9. Conditional, |
| 5. Perfect,    | 10. Precative.  |

## CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68. The terminations of the first four forms, viz. present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form.

§ 69. The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dhātus* (§ 38), i.e. the verbs of the Sanskrit language, which they take for primitive ones.

§ 70. These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative. The second consists of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class.

§ 71. The FIRST CONJUGATION comprises:—

I. Three classes of primitive verbs (§§ 38, 69), viz., the first, fourth, and sixth, and besides the tenth conjugational class (§ 61).

1. The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding अ *a* to the root and subjecting the radical vowel to different

changes. A final radical इ *i*, ई *ī*, or ए *e* becomes अय् *ay*; उ *u*, ऊ *ū*, or ओ *o* becomes अव् *av*; ऋ *ṛi* or ॠ *ṛī* becomes अर् *ar*; ऐ *ai* becomes आय् *āy*. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar* (guṇa), e.g. जि *jī*, 'to conquer,' makes जय *jay-a*; नी *nī*, 'to lead,' नय *nay-a*; दे *de*, 'to protect,' दय *day-a*; च्यु *chyu*, 'to move,' चय *chya-a*; भू *bhū*, 'to become,' भव *bhav-a*; ज्यो *jyo*, 'to restrain,' जय *jya-a*; हृ *hṛi*, 'to take,' हर *har-a*; तृ *trī*, 'to pass over,' तर *tar-a*; ग्लै *glai*, 'to wane,' ग्लाय *glāy-a*; सिध् *sidh*, 'to go,' सिध *sedh-a*; बुध् *budh*, 'to know,' बोध *bodh-a*; वृत् *vṛit*, 'to be,' वर्त *vart-a*.

The last radical vowel or its substitute has the accent (acute), जय् *jāya*, सिध् *sédha*.

2. The fourth class adds य *ya* to the crude form of the verb, as नह् *nah*, 'to bind,' नह्य *nah-ya*. The last radical vowel has the acute, नह्य *nāhya*.

3. The sixth class adds an accented अ *a*, e.g. तुद् *tud*, 'to strike,' makes तुद *tud-á*. A final radical vowel इ *i* or ई *ī* is changed to इय् *iy*, e.g. रि *ri*, 'to go,' makes रिय *riy-á*; in the same position उ *u* or ऊ *ū* becomes उव् *uv*, e.g. नु *nu* or नू *nū*, 'to praise,' नुव *nuv-á*; a final ऋ *ṛi* is changed to रिय् *riy*, e.g. मृ *mṛi*, 'to die,' म्रिय *mriy-á*; a final ॠ *ṛī* to इर् *ir*, e.g. कृ *kṛī*, 'to throw,' किर *kir-á*. When the accented अ *a* is dropped before, or combined with, a following vowel, the accent passes over to the latter.

4. Of the tenth class we have treated in § 61. The form there given is left unchanged; the accent falls on the अ *a* which precedes the य *ya*, e.g. चोरय *choráya*, 'to steal.'

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz. :—

1. The derivative verbs ending in अय *aya*, viz., the causals (§ 58-60) and the denominatives in अय *aya* (§ 62, II.).

2. The desideratives (§ 52-57).

3. The frequentatives of the second form (in य *ya*, § 40-51),

the denominatives in **य** *ya* (§ 62, III.-V.), and the verbs in **आय** *āya*, **इय** *īya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollständige Grammatik,' § 211, and quoted further on in the alphabetical list of anomalous bases, § 81).

These three classes do not undergo any further changes; those ending in **अय** *aya* (No. 1) accent the penultimate, e.g. **बोधय** *bodhāya* (causal of **बुध्** *budh*), **श्वेतय** *śvetāya*, 'to be mounted on a white horse' (derived from **श्वेत** *śveta*, 'white'); the desiderative has the accent on the first syllable, e.g. **चिक्चिप्स** *chikshipsa* (desiderative from **क्षिप्** *kship*, 'to throw'); those ending in **य** *ya* (No. 3) have the accent on the final **य** *ya*, e.g. **बेभिद्य** *bebhidya* (frequentative from **भिद्** *bhid*, 'to split'), **तपस्य** *tapasyā* (denominative from **तपस्** *tapas*, 'penance'), **पुत्राय** *putrāyā* (from **पुत्र** *putra*, 'a son'), **मधुस्य** *madhusyā* (from **मधु** *madhu*, 'honey'), **पुत्रकाम्य** *putrakāmyā* (from **पुत्र** *putra*, cf. § 62, III. IV. V.), and **धूपय** *dhūpāyā* (from **धूप** *dhūp*, 'to fumigate').

4. The denominatives without affix (cf. § 62, I.). These add **अ** *a* before which a final **अ** *a* of the noun is dropped, and change their last vowel according to § 71, I. 1, e.g. **कृष्ण** *kṛṣṇa* remains *kṛṣhṇa*, but **पितृ** *pitṛi* becomes **पितरं** *pitāra*. The accent is on the last vowel of the base.

§ 72. It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in **अ** *a*.

The Hindu grammarians, however, state that one primitive verb of the first conjugational class ending in **आ** *ā*, forms, by combining this vowel with the conjugational characteristic **अ** *a*, a special base ending in **आ** *ā*. It is likewise allowed to derive denominatives without affix from words ending in **आ** *ā*, the final **आ** *ā* of which, combined with the conjugational characteristic, remains **आ** *ā*.

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

from literature, I shall take no notice of them. The student may therefore take it for granted that in the first conjugation the inflective base of the first four verbal forms ends in *अ*.

§ 73. In the PRESENT, which, like all the conjugational forms of the verb, has three numbers, with three persons in each, the following terminations are attached to the special bases:—

In the Parasmaipada.			In the Âtmanepada.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. मि <i>mi</i>	वस् <i>vas</i>	मस् <i>mas</i> (in the Veda also मसि <i>masi</i> )	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2. सि <i>si</i>	यस् <i>thas</i>	य <i>tha</i>	से <i>se</i>	आथे <i>âthe</i>	ध्वे <i>dhve</i>
3. ति <i>ti</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>âte</i>	अन्ते <i>ante</i>

*Observation.* 1. The present in connexion with the particle स्म *sma* assumes the signification of the preterite.

2. In the Vedas the final *अ* of the base and the beginning *त्* *t* of the termination of the third person sing. Âtmanep. are often dropped, e.g. शोभे *çobh-e* instead of शोभते *çobh-a-t-e*.

§ 74. In the IMPERFECT:

1. The accented temporal *augment* *अ* *a* is prefixed. If the base begins with a consonant, no change takes place, e.g. बोध *bodha* (special base of बुध् *budh*, I. 1, 'to know,' § 71, I. 1) makes अबोध *âbodha*; but with an initial *अ* *a* or आ *â* the augment combines to accented आ *â*; with इ *i*, ई *î*, ए *e*, or ऐ *ai* to accented ऐ *ai*; with उ *u*, ऊ *û*, ओ *o*, or औ *au* to accented औ *au*; and with ऋ *ṛi* or ॠ *ṛî* to आर् *âr* with the acute on *â*, e.g. अर्च *ârcha* (base of अर्च् *arch*, I. 1, 'to worship') becomes आर्च *ârcha*; आञ्छ *âñchha* (base of आञ्च् *âñchh*, I. 1, 'to stretch'), आञ्छ *âñchha*; इष्य *ishya* (base of इष् *ish*, I. 4, § 71, I. 2), ऐष्य *aishya*; ईक्ष *îksha* (base of ईक्ष् *îksh*, I. 1, 'to see'), ऐक्ष *aiksha*; एध *édha* (base of एध् *edh*, I. 1, 'to thrive'), ऐध *aídha*; उक्ष *ukshá* (base of उक्श् *uksh*, I. 6, 'to sprinkle,' § 71, I. 3), औक्ष *aúksha*; ऋष *ṛishá* (base of ऋष् *ṛish*, I. 6, 'to flow'), आर्ष *ârsha*.

*Observation.* An *imperfect* preceded by the prohibitive particle

मा *má*, followed by स्म *sma*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2. The following terminations are subjoined to the base :—

In the Parasmaipada.			In the Âtmanepada.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. अम् <i>am</i>	व <i>ra</i>	म <i>ma</i>	इ <i>i</i>	वहि <i>vahi</i>	महि <i>mahi</i>
2. स् <i>s</i>	तम् <i>tam</i>	त <i>ta</i>	थास् <i>thás</i>	आथाम् <i>áthām</i>	ध्वम् <i>dhvam</i>
3. त् <i>t</i>	ताम् <i>tām</i>	अन् <i>an</i>	त <i>ta</i>	आताम् <i>átām</i>	अन्त <i>anta</i>

§ 75. The IMPERATIVE is formed by affixing the following terminations to the base :—

In the Parasmaipada.			In the Âtmanepada.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. आनि <i>áni</i>	आव <i>áva</i>	आम <i>āma</i>	ऐ <i>ai</i>	आवहि <i>dvahai</i>	आमहि <i>āmahi</i>
2. no termination,	तम् <i>tam</i>	त <i>ta</i> , or	स्व <i>sva</i>	आथाम् <i>áthām</i>	ध्वम् <i>dhvam</i>
or तात् <i>tāt</i>		तात् <i>tāt</i>			
3. तु <i>tu</i> , or तात् <i>tāt</i>	ताम् <i>tām</i>	अन्तु <i>antu</i>	ताम् <i>tām</i>	आताम् <i>átām</i>	अन्ताम् <i>ántām</i>

§ 76. The original terminations of the POTENTIAL are :—

In the Parasmaipada.			In the Âtmanepada.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. याम् <i>yām</i>	याव <i>yāva</i>	याम <i>yāma</i>	इय <i>īya</i>	इवहि <i>ivahi</i>	ईमहि <i>īmahi</i>
2. यास् <i>yās</i>	यातम् <i>yātam</i>	यात <i>yāta</i>	इथास् <i>īthás</i>	इयाथाम् <i>īyáthām</i>	इध्वम् <i>īdhvam</i>
3. यात् <i>yāt</i>	याताम् <i>yātām</i>	युस् <i>yus</i>	इत <i>īta</i>	इयाताम् <i>īyātām</i>	ईरन् <i>īran</i>

§ 77. But as the initial या *yá* and ई *ī* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected :—

In the Parasmaipada.			In the Âtmanepada.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. एयम् <i>eyam</i>	एव <i>eva</i>	एम <i>ema</i>	एय <i>eya</i>	एवहि <i>evahi</i>	एमहि <i>emahi</i>
2. एस् <i>es</i>	एतम् <i>etam</i>	एत <i>eta</i>	एथास् <i>ethás</i>	एयाथाम् <i>eyáthām</i>	एध्वम् <i>edhvam</i>
3. एत् <i>et</i>	एताम् <i>etām</i>	एयुस् <i>eyus</i>	एत <i>eta</i>	एयाताम् <i>eyātām</i>	एरन् <i>eran</i>

*Observation.* In the Veda न *na* is often added to the थ *thu* and त *ta* of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ *a* of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व् *v*, or म् *m*, e.g. बोध + मि *bódha + mi*, 1<sup>st</sup> pers. sing. pres. Par., or + वस् *vas*, 1<sup>st</sup> pers. dual pres. Par. becomes बोधामि *bódhāmi*, बोधावस् *bódhāvas*.

2. It is dropped before any termination beginning with a vowel or diphthong, e.g. अबोध + अम् *ábodha + am* becomes अबोधम् *ábodham*, first sing. imperf. Par.

*Exception* to rule 2. With the इ *i* of the first person singular of the imperfect Âtmanepada and with the आ *á* of the second and third persons dual of the present, imperfect, and imperative Âtm. it coalesces to ए *e*, e.g. अबोध + इ *ábodha + i* becomes अबोधे *ábodhe*, बोध + आथि *bódha + áthe* (2<sup>d</sup> du. pres. Âtmanep.) बोधथे *bódhethe*.

§ 79. In forming the special bases the general phonetic rules, § 14-18, must be remembered, e.g. कूर्द *kurd*, I. 1, ‘to play,’ according to § 18 makes कूर्द *kúrda*; दिव् *div*, I. 4, दीव्य *dīrya*.

## § 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: बुध् *budh*, ‘to know,’ special base बोध् *bódha*.

### PRESENT.

Parasmaipada.			Âtmanepada.		
बोधामि	बोधावस्	बोधामस्	बोधे	बोधावहे	बोधामहे
<i>bódhāmi</i>	<i>bódhāvas</i>	<i>bódhāmas</i>	<i>bódhe</i>	<i>bódhāvahe</i>	<i>bódhāmahe</i>
I know	We two know	We know	I know, etc., as in the Parasmaipada.		
बोधसि	बोधथस्	बोधथ	बोधसे	बोधथे	बोधध्वे
<i>bódhasi</i>	<i>bódhatas</i>	<i>bódhatas</i>	<i>bódhase</i>	<i>bódhethe</i>	<i>bódhadhve</i>
Thou knowest	You two know	You know			
बोधति	बोधतस्	बोधन्ति	बोधते	बोधन्ते	बोधन्ते
<i>bódhati</i>	<i>bódhatas</i>	<i>bódhanti</i>	<i>bódhate</i>	<i>bódhete</i>	<i>bódhante</i>
He knows	They two know	They know			



Parasmaipada.			IMPERFECT.		Âtmanepada.	
अबोधम्	अबोधाव	अबोधाम	अबोधि	अबोधावहि	अबोधामहि	
<i>âbodham</i>	<i>âbodhāva</i>	<i>âbodhāma</i>	<i>âbodhe</i>	<i>âbodhāvahi</i>	<i>âbodhāmahi</i>	
I knew			I knew			
अबोधस्	अबोधतम्	अबोधत	अबोधथास्	अबोधेथाम्	अबोधध्वम्	
<i>âbodhas</i>	<i>âbodhatam</i>	<i>âbodhata</i>	<i>âbodhathās</i>	<i>âbodhethām</i>	<i>âbodhadhvam</i>	
अबोधत्	अबोधताम्	अबोधन्	अबोधत	अबोधेताम्	अबोधन्त	
<i>âbodhat</i>	<i>âbodhatām</i>	<i>âbodhan</i>	<i>âbodhata</i>	<i>âbodhetām</i>	<i>âbodhanta</i>	
IMPERATIVE.						
बोधानि	बोधाव	बोधाम	बोधि	बोधावहै	बोधामहै	
<i>bôdhāni</i>	<i>bôdhāva</i>	<i>bôdhāma</i>	<i>bôdhai</i>	<i>bôdhāvahai</i>	<i>bôdhāmahai</i>	
May I know						
बोध or	बोधतम्	बोधत or	बोधस्व	बोधेथाम्	बोधध्वम्	
<i>bôdha</i>	<i>bôdhatam</i>	<i>bôdhatta</i>	<i>bôdhasva</i>	<i>bôdhetām</i>	<i>bôdhadhvam</i>	
बोधतात्		बोधतात्				
<i>bôdhatāt</i>		<i>bôdhatāt</i>				
बोधतु or	बोधताम्	बोधन्तु	बोधताम्	बोधेताम्	बोधन्ताम्	
<i>bôdhatu</i>	<i>bôdhatām</i>	<i>bôdhantu</i>	<i>bôdhatām</i>	<i>bôdhetām</i>	<i>bôdhantām</i>	
बोधतात्						
<i>bôdhatāt</i>						
POTENTIAL.						
बोधेयम्	बोधेव	बोधेम	बोधेय	बोधेवहि	बोधेमहि	
<i>bôdheyam</i>	<i>bôdheva</i>	<i>bôdhema</i>	<i>bôdheya</i>	<i>bôdhevahi</i>	<i>bôdhemahi</i>	
I may, or I might know						
बोधेस्	बोधेतम्	बोधेत	बोधेथास्	बोधेयाथाम्	बोधेध्वम्	
<i>bôdhes</i>	<i>bôdhetam</i>	<i>bôdhetā</i>	<i>bôdhetthās</i>	<i>bôdheyāthām</i>	<i>bôdhedhvam</i>	
बोधेत्	बोधेताम्	बोधेयुस्	बोधेत	बोधेयाताम्	बोधेरन्	
<i>bôdhet</i>	<i>bôdhetām</i>	<i>bôdheyus</i>	<i>bôdhetā</i>	<i>bôdheyātām</i>	<i>bôdheran</i>	

In the same way are inflected e.g. जि *jī*, 'to overpower,' special base जय *jāya*, 1<sup>st</sup> sing. pres. Par. जयामि *jāyāmi*, etc.; भू *bhū*, 'to become,' special base भव *bhāva*, 1<sup>st</sup> sing. pres. Par. भवामि *bhāvāmi*, etc.; सृ *sri*, 'to go,' special base सर *sāra*, 1<sup>st</sup> sing. pres. Par. सरामि *sārāmi*, etc.; धे *dhe*, 'to drink,' special base धय *dhāya*, 1<sup>st</sup> sing. pres. Par. धयामि *dhāyāmi*, etc.; दै *dai*, 'to purify,' special base दाय *dāya*, 1<sup>st</sup> sing. pres. Par. दायामि *dāyāmi*, etc.; ज्यो *jyo*, Âtm. 'to restrain,' special base ज्यव *jyāva*, 1<sup>st</sup> sing. pres. Âtm. ज्यवे *jyāve*, etc.; गद् *gad*, 'to speak,' special base गद *gāda*, 1<sup>st</sup> sing. pres. Par. गदामि *gādāmi*; चित् *chit*, 'to think,' special base चेत *chēta*, 1<sup>st</sup> sing. pres. Par. चेतामि *chētāmi*, etc.

2. Fourth class : नह् *nah*, 'to bind,' special base नह्य *nāhya*.

## PRESENT.

## Parasmaipada.

नह्यामि

*nāhyāmi*

नह्यावस्

*nāhyāvas*

नह्यामस्

*nāhyāmas*

नह्यसि

*nāhyasi*

नह्यथस्

*nāhyathas*

नह्यथ

*nāhyatha*

नह्यति

*nāhyati*

नह्यतस्

*nāhyatas*

नह्यन्ति

*nāhyanti*

## Ātmanepada.

नह्ये

*nāhye*

नह्यावहि

*nāhyāvahi*

नह्यामहे

*nāhyāmahe*

नह्यसे

*nāhyase*

नह्यथे

*nāhyethe*

नह्यध्वे

*nāhyadhve*

नह्यते

*nāhyate*

नह्येते

*nāhyete*

नह्यन्ते

*nāhyante*

## IMPERFECT.

अनह्याम

*anāhyam*

अनह्याव

*anāhyāva*

अनह्याम

*anāhyāma*

अनह्ये

*anāhye*

अनह्यावहि

*anāhyāvahi*

अनह्यामहि

*anāhyāmahi*

अनह्यस्

*anāhyas*

अनह्यतस्

*anāhyatas*

अनह्यत

*anāhyata*

अनह्यथास्

*anāhyathās*

अनह्यथाम्

*anāhyethām*

अनह्यध्वम्

*anāhyadhvam*

अनह्यत

*anāhyat*

अनह्यताम्

*anāhyatām*

अनह्यन्

*anāhyan*

अनह्यत

*anāhyata*

अनह्येताम्

*anāhyetām*

अनह्यन्त

*anāhyanta*

## IMPERATIVE.

नह्यानि

*nāhyāni*

नह्याव

*nāhyāva*

नह्याम

*nāhyāma*

नह्ये

*nāhye*

नह्यावहि

*nāhyāvahi*

नह्यामहि

*nāhyāmahi*

नह्य or

*nāhya*

नह्यतम्

*nāhyatam*

नह्यत or

*nāhyata*

नह्यस्व

*nāhyasva*

नह्यथाम्

*nāhyethām*

नह्यध्वम्

*nāhyadhvam*

नह्यतात्

*nāhyatāt*

नह्यतात्

*nāhyatāt*

नह्यतु or

*nāhyatu*

नह्यताम्

*nāhyatām*

नह्यन्तु

*nāhyantu*

नह्यताम्

*nāhyatām*

नह्येताम्

*nāhyetām*

नह्यन्ताम्

*nāhyantām*

नह्यतात्

*nāhyatāt*

## POTENTIAL.

नह्येयम्

*nāhyeyam*

नह्येव

*nāhyeva*

नह्येम

*nāhyema*

नह्येय

*nāhyeya*

नह्येवहि

*nāhyevahi*

नह्येमहि

*nāhyemahi*

नह्येस्

*nāhyes*

नह्येतम्

*nāhyetam*

नह्येत

*nāhyeta*

नह्येथास्

*nāhyethās*

नह्येथायाम्

*nāhyethāthām*

नह्येध्वम्

*nāhyedhvam*

नह्येत्

*nāhyet*

नह्येताम्

*nāhyetām*

नह्येयुस्

*nāhyeyus*

नह्येत

*nāhyeta*

नह्येयाताम्

*nāhyeyātām*

नह्येरन्

*nāhyeran*

नृत् *nṛit*, special base नृत्य *nṛitya*, 1<sup>st</sup> sing. pres. Par. नृत्यामि *nṛityāmi*, etc.; जृ *jṛī*, 'to grow old,' special base जीर्ण *jīrya*, 1<sup>st</sup> sing. pres. Par. जीर्णामि *jīryāmi*, etc.

3. Sixth class : तुद् *tud*, 'to strike,' special base तुद् *tudá*.

## PRESENT.

## Parasmaipada.

तुदामि	तुदावस्	तुदामस्
<i>tudāmi</i>	<i>tudāvās</i>	<i>tudāmas</i>
तुदसि	तुदथस्	तुदथ
<i>tudāsi</i>	<i>tudāthas</i>	<i>tudātha</i>
तुदति	तुदतस्	तुदन्ति
<i>tudāti</i>	<i>tudātos</i>	<i>tudānti</i>

## Ātmanepada.

तुदे	तुदावहे	तुदामहे
<i>tudé</i>	<i>tudāvāhe</i>	<i>tudāmahe</i>
तुदसे	तुदथे	तुदध्वे
<i>tudāse</i>	<i>tudēthe</i>	<i>tudādhwē</i>
तुदते	तुदेते	तुदन्ते
<i>tudāte</i>	<i>tudēte</i>	<i>tudānte</i>

## IMPERFECT

अतुदम्	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
<i>ātudam</i>	<i>ātudāva</i>	<i>ātudāma</i>	<i>ātudé</i>	<i>ātudāvahi</i>	<i>ātudāmahi</i>
अतुदस्	अतुदतम्	अतुदत	अतुदथास्	अतुदेथाम्	अतुदध्वम्
<i>ātudās</i>	<i>ātudatam</i>	<i>ātudata</i>	<i>ātudathās</i>	<i>ātudēthām</i>	<i>ātudādhvam</i>
अतुदत्	अतुदताम्	अतुदन्	अतुदत	अतुदेताम्	अतुदन्त
<i>ātudat</i>	<i>ātudatām</i>	<i>ātudan</i>	<i>ātudata</i>	<i>ātudētām</i>	<i>ātudanta</i>

## IMPERATIVE.

तुदानि	तुदाव	तुदाम	तुदै	तुदावहै	तुदामहै
<i>tudāni</i>	<i>tudāva</i>	<i>tudāma</i>	<i>tudai</i>	<i>tudāvahai</i>	<i>tudāmahai</i>
तुद or	तुदतम्	तुदत or	तुदस्व	तुदेथाम्	तुदध्वम्
<i>tudá</i>	<i>tudatam</i>	<i>tudāta</i>	<i>tudāsvo</i>	<i>tudēthām</i>	<i>tudādhvam</i>
तुदतात्	तुदतात्				
<i>tudātāt</i>	<i>tudātāt</i>				
तुदतु or	तुदताम्	तुदन्तु	तुदताम्	तुदेताम्	तुदन्ताम्
<i>tudātu</i>	<i>tudātām</i>	<i>tudānta</i>	<i>tudātām</i>	<i>tudētām</i>	<i>tudāntām</i>
तुदतात्					
<i>tudātāt</i>					

## POTENTIAL.

तुदेयम्	तुदेव	तुदेम	तुदेय	तुदेवहि	तुदेमहि
<i>tudēyam</i>	<i>tudēv</i>	<i>tudēma</i>	<i>tudēya</i>	<i>tudēvahi</i>	<i>tudēmahi</i>
तुदेस्	तुदेतम्	तुदेत	तुदेथास्	तुदेयाथाम्	तुदेध्वम्
<i>tudēs</i>	<i>tudētām</i>	<i>tudēta</i>	<i>tudēthās</i>	<i>tudēyāthām</i>	<i>tudēdhvam</i>
तुदेत्	तुदेताम्	तुदेयुस्	तुदेत	तुदेयाताम्	तुदेरन्
<i>tudēt</i>	<i>tudētām</i>	<i>tudēyus</i>	<i>tudēta</i>	<i>tudēyātām</i>	<i>tudēran</i>

स्पृश् *spriç*, 'to touch,' special base स्पृश् *spriçá*, 1<sup>st</sup> sing. pres.  
Par. स्पृशामि *spriçāmi*, etc.

4. Verbs ending in the affix **अय** *aya* (tenth conjugational class, causals and denominatives): **बोधय** *bodháya*, causal of **बुध्** *budh*, 'to know.'

## PRESENT.

## Parasmaipada.

बोधयामि	बोधयावस्	बोधयामस्
<i>bōdháyāmi</i>	<i>bōdháyāvas</i>	<i>bōdháyāmas</i>
बोधयसि	बोधयथस्	बोधयथ
<i>bōdháyasi</i>	<i>bōdháyathas</i>	<i>bōdháyatha</i>
बोधयति	बोधयतस्	बोधयन्ति
<i>bōdháyati</i>	<i>bōdháyatas</i>	<i>bōdháyanti</i>

## Ātmanepada.

बोधये	बोधयावहे	बोधयामहे
<i>bōdhāye</i>	<i>bōdháyā'ahē</i>	<i>bōdháyāmāhe</i>
बोधयसे	बोधयेथे	बोधयध्वे
<i>bōdháyase</i>	<i>bōdhāyethe</i>	<i>bōdháyadhve</i>
बोधयते	बोधयेते	बोधयन्ते
<i>bōdhāyate</i>	<i>bōdhāyete</i>	<i>bōdhāyante</i>

## IMPERFECT.

अबोधयम्	अबोधयाव	अबोधयाम	अबोधये	अबोधयावहि	अबोधयामहि
<i>ābōdhayam</i>	<i>ābōdháyāva</i>	<i>ābōdháyāma</i>	<i>ābōdhāye</i>	<i>ābōdháyārahī</i>	<i>ābōdháyāmāhi</i>
अबोधयस्	अबोधयतम्	अबोधयत	अबोधयथास्	अबोधयेथाम्	अबोधयध्वम्
<i>ābōdhayas</i>	<i>ābōdhayatam</i>	<i>ābōdhayata</i>	<i>ābōdhayathās</i>	<i>ābōdhāyethām</i>	<i>ābōdhayadhvam</i>
अबोधयत्	अबोधयताम्	अबोधयन्	अबोधयत	अबोधयेताम्	अबोधयन्त
<i>ābōdhayat</i>	<i>ābōdhayatām</i>	<i>ābōdhayan</i>	<i>ābōdhayato</i>	<i>ābōdhāyetām</i>	<i>ābōdhayanta</i>

## IMPERATIVE.

बोधयानि	बोधयाव	बोधयाम	बोधये	बोधयावहि	बोधयामहि
<i>bōdháyāni</i>	<i>bōdháyāva</i>	<i>bōdháyāma</i>	<i>bōdhāya</i>	<i>bōdháyāvahi</i>	<i>bōdháyāmāhi</i>
बोधय or बोधयतम्	बोधयत or बोधयस्	बोधयेथाम्	बोधयध्वम्		
<i>bōdhāya</i>	<i>bōdhāyatam</i>	<i>bōdhāyethām</i>	<i>bōdhāyadhvam</i>		
बोधयतात्	बोधयतात्				
<i>bōdhāyatāt</i>	<i>bōdhāyatāt</i>				
बोधयतु or बोधयताम्	बोधयन्तु	बोधयताम्	बोधयेताम्	बोधयन्ताम्	
<i>bōdhāyatu</i>	<i>bōdhāyatām</i>	<i>bōdhāyantu</i>	<i>bōdhāyatām</i>	<i>bōdhāyetām</i>	<i>bōdhāyantām</i>
बोधयतात्					
<i>bōdhāyatāt</i>					

## POTENTIAL.

बोधयेयम्	बोधयेव	बोधयेम	बोधयेय	बोधयेवहि	बोधयेमहि
<i>bōdhāyeyam</i>	<i>bōdhāyeva</i>	<i>bōdhāyema</i>	<i>bōdhāyeya</i>	<i>bōdhāyevahi</i>	<i>bōdhāyemahi</i>
बोधयेस्	बोधयेतम्	बोधयेत	बोधयेथास्	बोधयेथाम्	बोधयेध्वम्
<i>bōdhāyes</i>	<i>bōdhāyetam</i>	<i>bōdhāyeta</i>	<i>bōdhāyethās</i>	<i>bōdhāyeythām</i>	<i>bōdhāyedhva</i>
बोधयेत्	बोधयेताम्	बोधयेयुस्	बोधयेत	बोधयेयाताम्	बोधयेरन्
<i>bōdhāyet</i>	<i>bōdhāyetām</i>	<i>bōdhāyeyus</i>	<i>bōdhāyeta</i>	<i>bōdhāyeyātām</i>	<i>bōdhāyeran</i>

**चुर** *chur*, 'to steal,' base of the conjugation **चोरय** *choráya*,  
1<sup>st</sup> sing. pres. Par. **चोरयामि** *choráyāmi*, etc.

5. Desiderative: वृवोधिष *būbodhishā*, from वृध् *budh*, 'to know.'

## Parasmaipada.

वृवोधिषामि  
*būbodhishāmī*  
वृवोधिषसि  
*būbodhishasi*  
वृवोधिषति  
*būbodhishatī*

वृवोधिषामस्  
*būbodhishāmas*  
वृवोधिषथ  
*būbodhishatha*  
वृवोधिषन्ति  
*būbodhishanti*

वृवोधिषे  
*būbodhishē*  
वृवोधिषसे  
*būbodhishase*  
वृवोधिषते  
*būbodhishate*

वृवोधिषामहे  
*būbodhishāmahe*  
वृवोधिषध्वे  
*būbodhishadhve*  
वृवोधिषन्ते  
*būbodhishante*

## Ātmanepada.

वृवोधिषावहे  
*būbodhishāvahe*  
वृवोधिषध्वे  
*būbodhishadhve*  
वृवोधिषन्ते  
*būbodhishante*

वृवोधिषामहे  
*būbodhishāmahe*  
वृवोधिषध्वे  
*būbodhishadhve*  
वृवोधिषन्ते  
*būbodhishante*

## IMPERFECT.

वृवोधिषाम  
*būbodhishāma*  
वृवोधिषत  
*būbodhishata*  
वृवोधिषन्  
*būbodhishan*

वृवोधिषे  
*būbodhishē*  
वृवोधिषसे  
*būbodhishase*  
वृवोधिषते  
*būbodhishate*

वृवोधिषावहे  
*būbodhishāvahe*  
वृवोधिषध्वे  
*būbodhishadhve*  
वृवोधिषन्ते  
*būbodhishante*

वृवोधिषामहे  
*būbodhishāmahe*  
वृवोधिषध्वे  
*būbodhishadhve*  
वृवोधिषन्ते  
*būbodhishante*

## IMPERATIVE.

वृवोधिषाम  
*būbodhishāma*  
वृवोधिषत or वृवोधिषतात  
*būbodhishata*  
वृवोधिषन्तु  
*būbodhishantu*

वृवोधिषाव  
*būbodhishāva*  
वृवोधिषतम्  
*būbodhishatam*  
वृवोधिषताम्  
*būbodhishatām*

वृवोधिषाणि (Cf. § 16.)  
*būbodhishāṇi*  
वृवोधिष or वृवोधिषतात्  
*būbodhishā*  
वृवोधिषन्तु or वृवोधिषतात्  
*būbodhishantu*

वृवोधिषावहे  
*būbodhishāvahe*  
वृवोधिषध्वे  
*būbodhishadhve*  
वृवोधिषन्ते  
*būbodhishante*

वृवोधिषामहे  
*būbodhishāmahe*  
वृवोधिषध्वम्  
*būbodhishadhvam*  
वृवोधिषन्ताम्  
*būbodhishantām*

## POTENTIAL.

वृवोधिषेम  
*būbodhishēma*  
वृवोधिषेत  
*būbodhisheta*  
वृवोधिषेयुस्  
*būbodhishēyas*

वृवोधिषेय  
*būbodhishēya*  
वृवोधिषेयास  
*būbodhishēyas*  
वृवोधिषेत  
*būbodhisheta*

वृवोधिषेवाहि  
*būbodhishēvahi*  
वृवोधिषेयाथास्  
*būbodhishēyāthas*  
वृवोधिषेयाताम्  
*būbodhishēyātām*

वृवोधिषेमहि  
*būbodhishēmahī*  
वृवोधिषध्वम्  
*būbodhishadhvam*  
वृवोधिषेरन्  
*būbodhishēran*

वृवोधिषेव  
*būbodhishēva*  
वृवोधिषेतम्  
*būbodhishetam*  
वृवोधिषेताम्  
*būbodhishetām*

वृवोधिषेम  
*būbodhishēma*  
वृवोधिषेस्  
*būbodhishes*  
वृवोधिषेत  
*būbodhishet*

6. Verbs ending in derivative च *ya* (denominatives and frequentatives of the second form, and verbs in आच *āyá*, ईच *īyá*) : नमस्य *namasyá* 'to worship' (denominative from नमस् *namas*, 'veneration').

## PRESENT.

## Parasmaipada.

## Âtmanepada.

नमस्यामि <i>namasyāmi</i>	नमस्यावस् <i>namasyāvās</i>	नमस्यामस् <i>namasyāmas</i>	नमस्ये <i>namasyé</i>	नमस्यावहे <i>namasyāvāhe</i>	नमस्यामहे <i>namasyāmahe</i>
नमस्यसि <i>namasyāsi</i>	नमस्यथस् <i>namasyāthās</i>	नमस्यथ <i>namasyātha</i>	नमस्यसे <i>namasyāse</i>	नमस्येथे <i>namasyēthe</i>	नमस्यध्वे <i>namasyādhve</i>
नमस्यति <i>namasyāti</i>	नमस्यतस् <i>namasyātas</i>	नमस्यन्ति <i>namasyānti</i>	नमस्यते <i>namasyāte</i>	नमस्येते <i>namasyēte</i>	नमस्यन्ते <i>namasyānte</i>

## IMPERFECT.

अनमस्यम् <i>ānamasyam</i>	अनमस्याव <i>ānamasyāva</i>	अनमस्याम <i>ānamasyāma</i>	अनमस्ये <i>ānamasye</i>	अनमस्यावहि <i>ānamasyāvahi</i>	अनमस्यामहि <i>ānamasyāmahī</i>
अनमस्यस <i>ānamasyas</i>	अनमस्यतम् <i>ānamasyatam</i>	अनमस्यत <i>ānamasyata</i>	अनमस्यथास् <i>ānamasyathās</i>	अनमस्येथाम् <i>ānamasyēthām</i>	अनमस्यध्वम् <i>ānamasyādhvam</i>
अनमस्यत् <i>ānamasyat</i>	अनमस्यताम् <i>ānamasyatām</i>	अनमस्यन् <i>ānamasyan</i>	अनमस्यत <i>ānamasyata</i>	अनमस्येताम् <i>ānamasyētām</i>	अनमस्यन्त <i>ānamasyanta</i>

## IMPERATIVE.

नमस्यानि <i>namasyāni</i>	नमस्याव <i>namasyāva</i>	नमस्याम <i>namasyāma</i>	नमस्ये <i>namasyā</i>	नमस्यावहि <i>namasyāvahi</i>	नमस्यामहि <i>namasyāmahī</i>
नमस्य or <i>namasyā</i>	नमस्यतम् <i>namasyātam</i>	नमस्यते or <i>namasyāta</i>	नमस्यस्व <i>namasyāsva</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्यध्वम् <i>namasyādhvam</i>
नमस्यतात् <i>namasyātāt</i>	नमस्यतात् <i>namasyātāt</i>				
नमस्यतु or <i>namasyātu</i>	नमस्यताम् <i>namasyātām</i>	नमस्यन्तु <i>namasyāntu</i>	नमस्यताम् <i>namasyātām</i>	नमस्येताम् <i>namasyētām</i>	नमस्यन्ताम् <i>namasyāntām</i>
नमस्यतात् <i>namasyātāt</i>					

## POTENTIAL.

नमस्येयम् <i>namasyēyam</i>	नमस्येव <i>namasyēva</i>	नमस्येम <i>namasyēma</i>	नमस्येय <i>namasyēya</i>	नमस्येवहि <i>namasyēvahi</i>	नमस्येमहि <i>namasyēmahī</i>
नमस्येस् <i>namasyēs</i>	नमस्येतम् <i>namasyētām</i>	नमस्येत <i>namasyēta</i>	नमस्येथास् <i>namasyēthās</i>	नमस्येयथाम् <i>namasyēyāthām</i>	नमस्येध्वम् <i>namasyēdhvam</i>
नमस्येत् <i>namasyēt</i>	नमस्येताम् <i>namasyētām</i>	नमस्येयुस् <i>namasyēyus</i>	नमस्येत <i>namasyēta</i>	नमस्येयाताम् <i>namasyēyātām</i>	नमस्येरन् <i>namasyēran</i>

7. Denominatives without affix : पितृ *pitṛi*, 'to behave like a father' (denominative from पितृ *pitṛi*, 'father'), special base पितरं *pitāra*.

## PRESENT.

## Parasmaipada.

## Ātmanepada.

पितरामि	पितरावस्	पितरामस्	पितरं	पितरावहे	पितरामहे
<i>pitāraṃi</i>	<i>pitā, āvas</i>	<i>pitā, āmas</i>	<i>pitāre</i>	<i>pitā, āvāhe</i>	<i>pitā, āmahē</i>
पितरंसि	पितरथस्	पितरथ	पितरसे	पितरथे	पितरध्वे
<i>pitāraṃsi</i>	<i>pitā, āthas</i>	<i>pitā, ātha</i>	<i>pitā, āse</i>	<i>pitā, āthe</i>	<i>pitā, ādhve</i>
पितरन्ति	पितरतस्	पितरन्ति	पितरन्ते	पितरन्ते	पितरन्ते
<i>pitāraṃti</i>	<i>pitā, ātas</i>	<i>pitā, ānti</i>	<i>pitāraṃte</i>	<i>pitā, ānte</i>	<i>pitāraṃte</i>

## IMPERFECT.

अपितराम	अपितराव	अपितराम	अपितरे	अपितरावहि	अपितरामहि
<i>āpitaraṃ</i>	<i>āpitā, āra</i>	<i>āpitā, āma</i>	<i>āpitare</i>	<i>āpitā, āvahi</i>	<i>āpitā, āmahī</i>
अपितरस्	अपितरतम्	अपितरत	अपितरथास्	अपितरथाम्	अपितरध्वम्
<i>āpitaras</i>	<i>āpitā, ātam</i>	<i>āpitā, āta</i>	<i>āpitā, āthās</i>	<i>āpitā, āthām</i>	<i>āpitā, ādhvam</i>
अपितरत्	अपितरताम्	अपितरन्	अपितरत	अपितरताम्	अपितरन्त
<i>āpitarat</i>	<i>āpitā, ātām</i>	<i>āpitā, ān</i>	<i>āpitā, āta</i>	<i>āpitā, ātām</i>	<i>āpitā, ānt</i>

## IMPERATIVE.

पितराणि <sup>1</sup>	पितराव	पितराम	पितरं	पितरावहि	पितरामहि
<i>pitāraṇi</i>	<i>pitā, āva</i>	<i>pitā, āma</i>	<i>pitāraṃ</i>	<i>pitā, āvahi</i>	<i>pitā, āmahī</i>
पितरं or	पितरतम्	पितरत or	पितरस्	पितरथाम्	पितरध्वम्
<i>pitāraṃ</i>	<i>pitā, ātam</i>	<i>pitā, āta</i>	<i>pitā, ārasva</i>	<i>pitā, āthām</i>	<i>pitā, ādhvam</i>
पितरतात्	पितरतात्				
<i>pitā, ātāt</i>	<i>pitā, ātāt</i>				
पितरतु or	पितरताम्	पितरन्तु	पितरताम्	पितरताम्	पितरन्ताम्
<i>pitā, āratu</i>	<i>pitā, ātām</i>	<i>pitā, āntu</i>	<i>pitā, ātām</i>	<i>pitā, ātām</i>	<i>pitā, āntām</i>
पितरतात्					
<i>pitā, ātāt</i>					

## POTENTIAL.

पितरेयम्	पितरेव	पितरेम	पितरेथ	पितरेवहि	पितरेमहि
<i>pitā, āreyaṃ</i>	<i>pitā, āreva</i>	<i>pitā, ārema</i>	<i>pitā, āreya</i>	<i>pitā, ārevahi</i>	<i>pitā, āremahī</i>
पितरेस्	पितरेतम्	पितरेत	पितरेथास्	पितरेथायाम्	पितरेध्वम्
<i>pitā, āres</i>	<i>pitā, āretam</i>	<i>pitā, āreta</i>	<i>pitā, ārethās</i>	<i>pitā, āreyāthām</i>	<i>pitā, āredhvam</i>
पितरेत्	पितरेताम्	पितरेयुस्	पितरेत	पितरेयाताम्	पितरेरन्
<i>pitā, āret</i>	<i>pitā, āretām</i>	<i>pitā, āreyus</i>	<i>pitā, āreta</i>	<i>pitā, āreyātām</i>	<i>pitā, āren</i>

*Observation.* The intelligent reader will not fail to notice that the six last Paradigms differ almost in the accent only from the first.

§ 81. ALPHABETICAL LIST OF ANOMALOUS BASES.

इच्छ I. 6 . . . . .	from the verb इष् 'to wish.'
चच्छ I. 1 (? in the Veda I. 6) . . . . .	„ „ „ च् 'to go.'
चत्तीय I. 1 . . . . .	„ „ „ चत् 'to blame.'
कामय I. 10 . . . . .	„ „ „ कम् 'to love.'
छन्त I. 6 . . . . .	„ „ „ छत् 'to cut.'
क्राम I. 1 } . . . . .	„ „ „ क्रम् 'to go.'
क्राम्य I. 4 }	
क्लाम I. 1 } . . . . .	„ „ „ क्लम् 'to be sad.'
क्लाम्य I. 4 }	
क्षाम्य I. 4 . . . . .	„ „ „ क्षम् 'to endure.'
खिन्द I. 6 . . . . .	„ „ „ खिद् 'to be distressed.'
गच्छ I. 1 . . . . .	„ „ „ गम् 'to go.'
गिल (also regularly गिर) I. 6 . . . . .	„ „ „ गृ 'to swallow.'
गूह I. 1 . . . . .	„ „ „ गुह 'to hide.'
गोपाय I. 1 . . . . .	„ „ „ गुप् 'to protect.'
(आ) चाम I. 1 . . . . .	„ „ „ चम् 'to drink' (but only when preceded by the preposition आ á).
छ I. 4. . . . .	„ „ „ छो 'to cut.'
जम्भ I. 1 . . . . .	„ „ „ जम्भ 'to gape.'
जाय I. 4 . . . . .	„ „ „ जन् 'to be born.'
जिघ्र I. 1 (Vedic) . . . . .	„ „ „ हन् 'to kill.'
जिघ्र I. 1 . . . . .	„ „ „ घ्रा 'to smell.'
ताम्य I. 4 . . . . .	„ „ „ तम् 'to be distressed.'
तिष्ठ I. 1 . . . . .	„ „ „ स्था 'to stand.'
तृह I. 6 . . . . .	„ „ „ तृह 'to hurt.'
दश् I. 1 . . . . .	„ „ „ दंश् 'to bite.'
दाम्य I. 4 . . . . .	„ „ „ दम् 'to tame.'
द I. 4 . . . . .	„ „ „ दो 'to tie.'



धमं I. 1 . . . . .	from the verb ध्मा 'to blow.'
धाव I. 1 optionally . . . . .	धृ 'to go.'
धूपाय I. 1 . . . . .	धूप 'to fumigate.'
पणाय I. 1 . . . . .	पण }
पनाय I. 1 . . . . .	पन् }
पश्य I. 1 . . . . .	दृश् 'to see.'
पिंश I. 6 . . . . .	पिश् 'to form.'
पिव }	
पिव I. 1 . . . . .	पा 'to drink.'
पृच्छ I. 6 . . . . .	प्रच्छ 'to ask.'
भृज्ज I. 6 . . . . .	भृज्ज 'to fry.'
भ्रश्च I. 4 . . . . .	भ्रश्च }
भ्रस्व I. 4 . . . . .	भ्रस्व }
भ्राम्य (also regularly भ्रम्य) I. 4 . . . . .	भ्रम् 'to whirl.'
मन I. 1 . . . . .	मना 'to think.'
माद्य I. 4 . . . . .	मद् 'to be glad.'
मेव I. 4 . . . . .	मिद् 'to be unctuous.'
मार्ज I. 1 . . . . .	मृज् 'to clean.'
यच्छ I. 1 . . . . .	{ यम् 'to lift up,' and दा 'to give.'
रज I. 1 }	
रज्य I. 4 }	रज्ज 'to colour.'
लिम्प I. 6 . . . . .	लिप् 'to anoint.'
लुम्प I. 6 . . . . .	लुप् 'to cut.'
विच I. 6 . . . . .	व्यच् 'to deceive.'
विच्छाय I. 1 . . . . .	विच्छ 'to go.'
विध्य I. 6 . . . . .	व्यध् 'to hurt.'
विन्द I. 6 . . . . .	विद् 'to find.'
शाम्य I. 4 . . . . .	शम् 'to be tranquil.'
श्र I. 4 . . . . .	शी 'to sharpen.'
शीय I. 1 }	
शीय I. 6 }	शद् 'to fall.'
श्राम्य I. 4 . . . . .	श्रम् 'to be weary.'

ष्ठीव I. 1 . . . . .	from the verb ष्ठीव् 'to spit.'
सज् I. 1 . . . . .	„ „ „ सज् 'to adhere.'
सिञ्च I. 6 . . . . .	„ „ „ सिञ्च 'to sprinkle.'
सीद् I. 1 } . . . . .	„ „ „ सद् 'to sit.'
सीद् I. 6 }	
ख I. 4 . . . . .	„ „ „ खो 'to destroy.'
खज् I. 1 . . . . .	„ „ „ खज् 'to embrace.'

## SECOND CONJUGATION.

§ 82. It is a characteristic peculiarity of the second conjugation, that the accent (acute) in most inflexions falls on the first syllable of the termination, and in the Potential of the Âtmanepada on the second, e.g. द्विष् *dvish*, II. 2, 'to hate,' with the termination of the 1<sup>st</sup> pl. pres. Parasmaip. (cf. § 73) द्विष्मस् *dvish-más*, with that of the 1<sup>st</sup> pl. pres. Âtmanep. द्विष्महे *dvish-máhe*, 1<sup>st</sup> sing. poten. Âtm. द्विषीय *dvish-íyá*.

There are, however, the following exceptions:—

1. The verbs which are conjugated in the Âtmanepada only never have the accent on the termination, e.g. शी *śí*, II. 2, Âtm. 'to lie down,' in the 1<sup>st</sup> pl. pres. शीमहे *śí-mahe*.

2. In the augmented forms, according to § 74, the accent falls on the augment, e.g. 1<sup>st</sup> pl. imperf. Par. from द्विष् *dvish*, II. 2, अद्विष्म *á-dvish-ma*.

3. In the *present* and *imperfect singular* of the *Parasmaipada*, in the *first persons* singular, dual, and plural of the *imperative Parasmaipada* and *Âtmanepada*, and in the third person singular of the imperative of the *Parasmaipada*, formed by the termination तु *tu* (in the Veda optionally also in the second person singular and plural *Parasmaipada*, if not formed by तात् *tát*) the accent generally falls (except the third conjugational class and the frequentatives of the first form, cf. § 83, II. A. 2) on the syllable which precedes the termination and causes its vowel to be strengthened, e.g. द्विष् *dvish*, II. 2, in the 1<sup>st</sup> singular present

becomes, by changing इ *i* to the diphthong ए *e*, द्वेष्मि *dvēsh-mi*, in the 1<sup>st</sup> sing. imperfect, when without augment, द्वेषम् *dvēsh-am*, but when with augment, according to 2, अद्वेषम् *á-dvesh-am*. We shall call these forms strong forms.

§ 83. This conjugation comprises :—

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs.

II. The frequentatives of the first form.

A. 1. In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root द्विष् *dvish* is also the special base for the present, imperfect, imperative and potential. In the strong forms (cf. § 82, 3), a final radical इ *i* or ई *ī* before an affix beginning with a consonant is changed to ए *e*, before an affix beginning with a vowel to अय् *ay*,<sup>1</sup> e.g. वी *vī*, ‘to go,’ in 1<sup>st</sup> sing. pres. Par. वेमि *vé-mi*, in 1<sup>st</sup> sing. imperative Par. वयानि *váy-āni* (cf. § 75); a final उ *u* before consonants becomes औ *au*,<sup>2</sup> before vowels अव् *av*,<sup>1</sup> e.g. यु *yu*, ‘to join,’ यौमि *yaú-mi*, यवानि *yáv-āni*; a final ऋ *ṛi* becomes अर् *ar*,<sup>1</sup> e.g. जागृ. *jágṛi*, ‘to wake,’ जागर्मि *jágár-mi*, जागराणि *jágár-āni* (with ए *ṇ* instead of न् *n*, agreeably to § 16). इ *i*, उ *u*, and ऋ *ṛi*, when followed by a single radical consonant only, are changed to ए *e*, ओ *o*, and अर् *ar*,<sup>1</sup> e.g. द्विष् *dvish*, 1<sup>st</sup> sing. pres. Par. द्वेष्मि *dvēsh-mi*, 1<sup>st</sup> sing. imperat. Par. द्वेषाणि *dvēsh-āni*.

*Observ.* The verbs with final ऊ *ū*, which belong to this class, are irregular (cf. § 108).

2. The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, e.g. दा *dá*, ‘to give,’ ददा *dadá*. A radical ऋ *ṛi* or ॠ *ṛī*, however, is repre-

<sup>1</sup> *Guṇa*, p. 34, n.

<sup>2</sup> *Vṛiddhi*, p. 38, n.

sented in the reduplicated syllable by इ *i*, e.g. भृ *bhṛi*, 'to bear,' makes विभृ *bi-bhṛi*; पृ *prī*, 'to fill,' पिपृ *pi-prī*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final इ *i* and ई *ī* before consonants to ए *e*, before vowels to अय *ay*,<sup>1</sup> e.g. भी *bhī*, 'to fear,' special base बिभी *bibhī*, in the 1<sup>st</sup> sing. pres. Par. बिभेमि *bibhe-mi*, in the 1<sup>st</sup> sing. imperative Par. बिभयानि *bibhay-āni*; final उ *u* and ऊ *ū* before consonants become ओ *o*, before vowels अव् *av*,<sup>1</sup> e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' 1<sup>st</sup> sing. pres. Par. बोभोमि *bobho-mi*, 1<sup>st</sup> sing. imperative Par. बोभवानि *bobhav-āni*; final ऋ *ṛi* and ॠ *ṛī* become अर् *ar*,<sup>1</sup> e.g. भृ *bhṛi*, special base विभृ *bibhṛi*, 1<sup>st</sup> sing. pres. Par. विभर्मि *bibhar-mi*, 1<sup>st</sup> sing. imperative Par. विभराणि *bibhar-āni* (cf. § 16). इ *i*, उ *u*, and ऋ *ṛi*, when followed by a single radical consonant, are changed to ए *e*, ओ *o*, and अर् *ar*,<sup>1</sup> when the termination begins with a consonant, e.g. वेभिद् *bebhid*, frequentative of भिद् *bhid*, 'to split,' in the 1<sup>st</sup> sing. pres. Par. वेभेमि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged, e.g. 1<sup>st</sup> sing. imperative Par. वेभिदानि *bebhid-āni*, 1<sup>st</sup> sing. pres. Par. with inserted ई *ī* (cf. § 84, 5) वेभिदीमि *bebhid-ī-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(a) A final radical आ *ā*, when followed by a termination beginning with a consonant, is changed to ई *ī*, e.g. हा *hā*, 'to leave,' special base जहा *jahā*, becomes in the 1<sup>st</sup> plur. pres. Par. जहीमस् *jahī-más*; when followed by a termination beginning with a vowel, the आ *ā* is rejected, e.g. जहा *jahā* with the termination अति *ati* (3<sup>d</sup> plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

(b) Some verbs, enumerated in my 'Vollständige Grammatik,' § 154, 2, 2, ending in a compound consonant, the first member

of which is a nasal, drop the nasal, e.g. चोकुञ्च *chokuhch*, frequentative of कुञ्च *kuñch*, 'to contract,' becomes in the 3<sup>d</sup> dual pres. Par. चोकुक्तस् *chokuk-tás* (with the termination तस् *tas*, § 73, before which च् *ch* is changed to क् *k* conformably to § 98, 1), in the 3<sup>d</sup> plur. pres. Par. चोकुचति *chokuch-ati*.

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, e.g. दा *dá*, 'to give,' special base ददा *dadá*, 1<sup>st</sup> sing. pres. Par. ददामि *dádá-mi*; भृ *bhri*, special base बिभृ *bibhri*, 3<sup>d</sup> plur. pres. Par. बिभ्रति *bíbhri-ati*.

3. The fifth class forms its special base by adding नु *nu* to the verb, e.g. चि *chi*, 'to arrange,' special base चिनु *chi-nu*. In many cases नु *nu* becomes णु *ṇu*, according to § 16.

In the strong forms the final उ *u* is changed before a consonant to ओ *o* (*guṇa*), चिनोमि *chi-no-mi*, before a vowel to अच् *av*, चिनवानि *chi-nav-áni*.

In the other forms the final उ *u* before vowels becomes व् *v*, and, if preceded by more than one consonant उव् *uv*, e.g. चिनु + अन्ति *chinu + anti* (3<sup>d</sup> plur. pres. Par.) becomes चिन्वन्ति *chinv-anti*; आप्नु *ápnū*, special base of the verb आप् *áp*, 'to obtain,' with अन्ति *anti*, makes आप्नुवन्ति *ápnuv-anti*.

4. The verbs of the seventh class form their special bases by inserting न् *na* before the final radical in the strong forms, and न् *n* in all the others. In many cases न् *na* becomes ण् *ṇa*, according to § 16. न् *n* before sibilants and ह् *h* is changed to Anusvâra ँ, before gutturals to ङ् *ṅ*, before palatals to ज् *j*, before linguals to ण् *ṇ*, before labials to म् *m*. In the strong forms the acute falls on न् *na* (ण् *ṇa*). For instance the special base of शिष् *çish*, 'to leave,' is in the strong forms शिनष् *çinash*, in others शिंष् *çimsh*, e.g. शिनष्मि *çináš-mi*, 1<sup>st</sup> sing. pres. Par., शिंष्मस् *çimsh-más*, 1<sup>st</sup> plur.; युज् *yuj*, 'to join,' makes in the strong forms युनज् *yunaj*, in others युज्ज् *yuhj*, e.g. युनज्मि *yunáj-mi*, युज्ज्मस् *yuhj-más*,

in the 2<sup>d</sup> plur. pres. Par. युङ्क्थ *yunk-thá* (क् *k* instead of ज् *j* according to § 98, 1).

*Observ.* Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms, e.g. भङ्ग *bhañj*, 'to break,' भनङ्मि *bhañj-mi*; in all the other forms they have of course only one nasal, e.g. भञ्जमस् *bhañj-más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अव् *av* (guṇa), e.g. तन् *tan*, 'to stretch,' special base तनु *tan-u*, in the 1<sup>st</sup> sing. pres. Par. तनोमि *tanó-mi*, in the 1<sup>st</sup> sing. imperative Par. तनवानि *tanáv-áni*. In the other forms the final उ *u* is changed before vowels to व् *v*, e.g. तनु+अन्ति *tanu+anti* becomes तन्वन्ति *tanv-ánti*.

*Observ.* Verbs ending in single consonants optionally change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar* (guṇa), e.g. ऋण् *ṛiñ*, 'to go,' special base ऋणु *ṛiñu*, or अर्णु *aṛñu*.

6. The verbs of the ninth class form their special bases by subjoining ना *ná* or णा *ṇá* (according to § 16, and when preceded by इ *ḍ*, as मृड् *mṛiḍ*, 'to pardon,' मृड्णा *mṛiḍ-ṇá*) in the strong forms, नी *ní* (or णी *ṇí*) in the other, when the termination begins with a consonant, and न् *n* or ण् *ṇ*, when it begins with a vowel, e.g. यु *yu*, 'to join,' 1<sup>st</sup> sing. pres. Par. युनामि *yu-ná-mi*, 1<sup>st</sup> plur. pres. Par. युनीमस् *yu-ní-más*, 3<sup>d</sup> plur. pres. Par. युनन्ति *yu-n-ánti*.

*Observ.* 1. A penultimate nasal of the root is rejected, e.g. मन्थ् *manth*, 'to churn,' special bases मथ्ना *math-ná*, मथ्नी *math-ní*, and मथ् *math-n*. A final long vowel is made short, except in क्री *krí*, 'to buy;' प्री *prí*, 'to love;' औ *ṛí*, 'to cook;' कू *kní*, 'to sound;' दू *drí*, 'to hurt;' e.g. पू *pí*, 'to purify,' makes पुना *pu-ná*, पुनी *pu-ní*, पुन् *pu-n*; but क्री *krí*, क्रीणा *krí-ṇá* (§ 16), क्रीणी *krí-ṇí*, क्रीण् *krí-ṇ*.

*Observ.* 2. In the Vedas the verbs belonging to this class often take the affix आय् *áyá*, instead of ना *ná*, नी *ní*, न् *n*, and follow

the first conjugation, *e.g.* मन्थ् *manth* (*cf.* *Observ.* 1), मथाय् *math-áyá*.

B. Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II. A. 2. We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, *e.g.* शंशम् *ṣaṁṣam*, frequentative of शम् *ṣam*, ‘to be tranquil,’ with तस् *tas*, the termination of the 3<sup>d</sup> dual pres. Par., makes शंशान्तस् *ṣaṁṣān-tas*, (*cf.* § 95, 3). Some reject their final nasal (*cf.* my ‘*Kurze Sanskrit Grammatik*,’ § 206, 2, *c*, *β*).

§ 84. In the second conjugation the temporal augment has the same form and is prefixed according to the same rules as in the first (§ 74, I). The inflectional terminations differ from those given above (§§ 73-76) in the following particulars :—

1. In the third person plural of the present, imperfect, and imperative Âtmanepada, the न् *n* of the termination is dropped, *e.g.* द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-átām*.

2. In the third class and in the frequentatives :—

(a) The third person plural of the present and imperative Parasmaipada rejects the न् *n* of the termination, *e.g.* बेभिदति *bébhid-ati*, बेभिदतु *bébhid-atu*, from the frequentative of the verb भिद् *bhid*.

(b) The third person plural of the imperfect Parasmaipada substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *í* is changed to अय् *ay*; उ *u* or ऊ *ú* to अव् *av*; ऋ *ṛi* or ॠ *ṛí* to अर् *ar* (*guṇa*), *e.g.* अबिभरुस् *á-bibhar-us* from भृ *bhri*, II. 3.

*Observ.* The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect Parasmaipada, *e.g.* या *yá*, ‘to go,’ may form with अन् *an*, अयान् *á-yán*, or with उस् *us*, अयुस् *á-yus* (*cf.* § 88).

3. In the second person singular of the imperative Parasmaipada, the verbs of the second, third, and seventh classes, and the frequentatives, if ending in any consonant except a nasal, र् *r*, or ल् *l*, attach to the special base the termination धि *dhi*, as अद् *ad*, II. 2, 'to eat,' अद्भि *ad-dhi*; युज् *yuj*, II. 7, 'to join,' युङ्गधि *yung-dhi* (with ग् *g* instead of ज् *j*, according to § 99, 1).

The verbs of the second and third classes and the frequentatives ending in vowels or nasals, र् *r*, or ल् *l*, the verbs of the fifth class ending in consonants, and the verbs of the ninth class ending in vowels, attach हि *hi* to the special base, e.g. या *yá*, II. 2, 'to go,' याहि *yá-hi*; आप् *áp*, II. 5, 'to obtain,' आपुहि *ápu-hi*; यु *yu*, II. 9, 'to join,' युनीहि *yuni-hi*.

The verbs of the eighth class and those of the fifth, the crude forms of which end in vowels, reject the termination, e.g. तन् *tan*, II. 8, 'to stretch;' चि *chi*, II. 5, 'to arrange;' special base and 2<sup>d</sup> sing. imperative Parasm. तनु *tanú*, चिनु *chinú*.

The verbs of the ninth class, ending in consonants, attach no termination in the 2<sup>d</sup> pers. sing. imperat. Parasm. and substitute आन *ána* (where § 16 applies, आण *ána*), for the characteristic of their class, e.g. मन्थ् *manth*, 'to churn,' मथान *math-ána* (the penultimate nasal of the verb is dropped according to § 83, II. A. 6, Observ. 1).

4. The potential Parasmaipada takes the original terminations given in § 76, याम् *yám*, यास् *yás*, यात् *yát*, etc.

5. In the first frequentative the vowel ई *i* is optionally inserted before the terminations of the singular present, of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada in तु *tu*, e.g. बेभिद् *bebhid* makes in the 1<sup>st</sup> sing. pres. either वेभेद्भि *bébbhed-mi*, or वेभिदीमि *bébbhid-ī-mi* (cf. § 83, II. A. 2), बोभू *bobhū*, frequentative from भू *bhū*, 'to become,' बोभौमि *bóbho-mi*, or बोभेवीमि *bóbhav-ī-mi*.

6. In the Vedas the त् *t* of the third person of the singular and plural Átmanepada is often dropped, e.g. ईशे *īc-e* instead of ईशते *īśate*



*iç+te*, which would become ईष्टे *ish-te* (§ 98, 2, cf. my 'Vollständige Grammatik,' § 813, IV.).

7. The उ *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with व् *v* or म् *m*, e.g. the special base of तन् *tan*, II. 8, तनु+वस् *tanu+vas*, makes तनुवस् *tanuvás*, or तन्वस् *tanvás*; the special base of चि *chi*, II. 5, चिनु+मस् *chinu+mas*, makes चिनुमस् *chinumás* or चिन्मस् *chinmás*.

8. An initial स् *s* of the termination is changed to श् *sh* agreeably to the rules given in § 17, e.g. बिभृ+स्व *bibhri+sva* becomes बिभृष्व *bibhriśva*, 2<sup>d</sup> sing. imperative Âtm. of भृ *bhri*, II. 3.

§ 85. The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms:—

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS: चि *chi*, 'to arrange,' and आप् *áp*, 'to obtain.'

## PRESENT.

## Parasmaipada.

## Âtmanepada.

चिनोमि	चिनुवस्	चिनुमस्	चिन्वे	चिनुवहे	चिनुमहे
<i>chinómi</i>	<i>chinuvás</i>	<i>chinumás</i>	<i>chinvé</i>	<i>chinuváhe</i>	<i>chinumáhe</i>
	or चिन्वस्	or चिन्मस्		or चिन्वहे	or चिन्महे
	<i>chinvás</i>	<i>chinmás</i>		<i>chinváhe</i>	<i>chinmáhe</i>
चिनोषि	चिनुथस्	चिनुथ	चिनुषे	चिन्वाथे	चिनुधे
<i>chinóshi</i>	<i>chinuthás</i>	<i>chinuthá</i>	<i>chinushé</i>	<i>chinvátthe</i>	<i>chinudhvé</i>
चिनोति	चिनुतस्	चिन्वन्ति	चिनुते	चिन्वति	चिन्वते
<i>chinóti</i>	<i>chinutás</i>	<i>chinvanti</i>	<i>chinuté</i>	<i>chinvátte</i>	<i>chinváte</i>

## IMPERFECT.

अचिनवम्	अचिनुव	अचिनुम	अचिन्वि	अचिनुवहि	अचिनुमहि
<i>áchinavam</i>	<i>áchinuva</i>	<i>áchinuma</i>	<i>áchinvi</i>	<i>áchinuvahi</i>	<i>áchinumahi</i>
	or अचिन्व	or अचिन्म		or अचिन्वहि	or अचिन्महि
	<i>áchinva</i>	<i>áchinma</i>		<i>áchinvahi</i>	<i>áchinmahi</i>
अचिनोस	अचिनुतम्	अचिनुत	अचिनुथास्	अचिन्वाथाम्	अचिनुध्वम्
<i>áchinós</i>	<i>áchinutam</i>	<i>áchinuta</i>	<i>áchinuthás</i>	<i>áchinváttham</i>	<i>áchinudhvam</i>
अचिनोत्	अचिनुताम्	अचिन्वन्	अचिनुत	अचिन्वाताम्	अचिन्वत
<i>áchinót</i>	<i>áchinutām</i>	<i>áchinvan</i>	<i>áchiauta</i>	<i>áchinvátām</i>	<i>áchinvata</i>

## IMPERATIVE.

## Parasmaipada.

चिनवा॑नि	चिनवा॑व	चिनवा॑म	चिनवै॑	चिनवा॑वहै	चिनवा॑महै
<i>chinávāni</i>	<i>chinávāva</i>	<i>chinávāma</i>	<i>chināvai</i>	<i>chināvāhahai</i>	<i>chināvāmahai</i>
चि॒नु	चि॒नुत॑म	चि॒नुत॑	चि॒नुष्व॑	चि॒न्वा॑थाम	चि॒नुध्व॑म
<i>chinú</i>	<i>chinutám</i>	<i>chinutá</i>	<i>chinushvá</i>	<i>chinvāthām</i>	<i>chinudhvám</i>

or चि॒नुता॑त्

*chinutā́t*

or चि॒नुता॑त्

*chinutā́t*

चि॒नो॑तु

*chinótu*

चि॒नुता॑म

*chinutām*

चि॒न्व॑न्तु

*chinvantu*

चि॒नुता॑म

*chinutām*

चि॒न्वा॑ता॑म

*chinvātām*

चि॒न्व॑ता॑म

*chinvātām*

or चि॒नुता॑त्

*chinutā́t*

## POTENTIAL.

चि॒नुया॑म	चि॒नुया॑व	चि॒नुया॑म	चि॒न्वी॑य	चि॒न्वी॑वहि	चि॒न्वी॑महि
<i>chinuyām</i>	<i>chinuyāva</i>	<i>chinuyāma</i>	<i>chinviyá</i>	<i>chinvīvāhi</i>	<i>chinvimāhi</i>
चि॒नुया॑स्	चि॒नुया॑त॑म	चि॒नुया॑त॑	चि॒न्वी॑थास्	चि॒न्वी॑या॑थाम	चि॒न्वी॑ध्व॑म
<i>chinuyās</i>	<i>chinuyātām</i>	<i>chinuyāta</i>	<i>chinvīthās</i>	<i>chinviyāthām</i>	<i>chinvidhvám</i>
चि॒नुया॑त्	चि॒नुया॑ता॑म	चि॒नुयु॑स्	चि॒न्वी॑त	चि॒न्वी॑या॑ता॑म	चि॒न्वी॑र॑न्
<i>chinuyāt</i>	<i>chinuyātām</i>	<i>chinuyús</i>	<i>chinvīta</i>	<i>chinviyātām</i>	<i>chinvirān</i>

सु *su*, 'to distil,' 1 sing. pres. Par. सु॒नोमि॑ *sunómi*, Átm. सु॒न्वे *sunvé*.

I shall give only those forms of the second paradigm, which differ from the preceding.

Present dual 1. Parasm. only आ॒प्नुव॑स् *āpnuvās* (§ 84, 7), plur. 1. आ॒प्नुम॑स् *āpnumás*, 3. आ॒प्नुव॑न्ति *āpnuvānti* (§ 83, 3). Átman. sing. 1. आ॒प्नुवे॑ *āpnuvé*, dual 1. आ॒प्नुव॑हे *āpnuváhe*, 2. आ॒प्नुवा॑थे *āpnuvāthe*, 3. आ॒प्नुवा॑ते *āpnuvāte*, plur. 1. आ॒प्नुम॑हे *āpnumāhe*, 3. आ॒प्नुव॑ते *āpnuvāte*.

Imperfect dual 1. Parasm. आ॒प्नुव॑ *āpnuva*, plu. 1. आ॒प्नुम॑ *āpnuma* 3. आ॒प्नुव॑न् *āpnuvan*; Átman. sing. 1. आ॒प्नुवि॑ *āpnuvi*, dual. 1. आ॒प्नुव॑हि *āpnuvahi*, 2. आ॒प्नुवा॑थाम *āpnuvāthām*, 3. आ॒प्नुवा॑ता॑म *āpnuvātām*, plur. 1. आ॒प्नुम॑हि *āpnumahi*, 3. आ॒प्नुव॑त *āpnuvata*.

Imperative sing. 2. Parasm. आ॒प्नुहि॑ *āpnuhi*, plur. 3. आ॒प्नुव॑न्तु *āpnuvāntu*; Átman. dual 2. आ॒प्नुवा॑थाम *āpnuvāthām*, 3. आ॒प्नुवा॑ता॑म *āpnuvātām*, plur. 3. आ॒प्नुव॑ता॑म *āpnuvātām*.

Potential Âtmanep. sing. 1. आ॒प्तु॒वी॒य *âpnuvīyá*, 2. आ॒प्तु॒वी॒या॒स *âpnuvīthās*, etc., according to § 83, 3.

श॒क् *çak*, 'to be able,' 1 sing. pres. Par. श॒क्नो॒मि *çaknómi*, Âtm. श॒क्नु॒वे *çaknuvé*.

PARADIGM OF THE EIGHTH CLASS: त॒न् *tan*, 'to stretch.'

The verb त॒न् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons.

PRESENT.		IMPERFECT.	
Parasm.	Âtmanep.	Parasm.	Âtmanep.
Sing. 1. त॒नो॒मि <i>tanómi</i>	त॒न्वे <i>tanvé</i>	अ॒त॒न॒व॒म् <i>âtanavam</i>	अ॒त॒न्वि <i>âtanvi</i>
2. त॒नो॒षि <i>tanóshi</i>	त॒नु॒षे <i>tanushé</i>	अ॒त॒नो॒स <i>âtanos</i>	अ॒त॒नु॒था॒स <i>âtanuthās</i>
IMPERATIVE.		POTENTIAL.	
Sing. 1. त॒न॒वा॒नि <i>tādvāni</i>	त॒न॒वै <i>tādvai</i>	त॒नु॒याम् <i>tanuyām</i>	त॒न्वी॒य <i>tanvīyd</i>
2. त॒नु॒ त॒नु॒तात् <i>tanú, tanútāt</i>	त॒नु॒ष्व <i>tanushvā</i>	त॒नु॒या॒स <i>tanuyās</i>	त॒न्वी॒था॒स <i>tanvīthās</i>

स॒न् *san*, 'to obtain,' 1 sing. pres. Par. स॒नो॒मि *sanómi*, Âtm. स॒न्वे *sanvé*.

PARADIGMS OF THE NINTH CLASS: यु॒ *yu*, 'to join,' बन्ध् *bandh*, 'to bind.'

PRESENT.			Âtmanepada.		
Parasmaipada.					
यु॒ना॒मि <i>yunāmi</i>	यु॒नी॒व॒स् <i>yunīvās</i>	यु॒नी॒म॒स् <i>yunīmās</i>	यु॒ने <i>yuné</i>	यु॒नी॒व॒हे <i>yunīvāhe</i>	यु॒नी॒म॒हे <i>yunīmāhe</i>
यु॒ना॒सि <i>yunāsi</i>	यु॒नी॒थ॒स् <i>yunīthās</i>	यु॒नी॒थ <i>yunīthā</i>	यु॒नी॒षे <i>yunīshé</i>	यु॒ना॒थे <i>yunāthe</i>	यु॒नी॒ध्वे <i>yunīdhvāhe</i>
यु॒ना॒ति <i>yunānti</i>	यु॒नी॒त॒स् <i>yunītās</i>	यु॒न॒न्ति <i>yunānti</i>	यु॒नी॒ति <i>yunīté</i>	यु॒ना॒ति <i>yunānte</i>	यु॒न॒ते <i>yunānte</i>
IMPERFECT.					
अ॒यु॒ना॒म् <i>âyunām</i>	अ॒यु॒नी॒व <i>âyunīva</i>	अ॒यु॒नी॒म <i>âyunīma</i>	अ॒यु॒नि <i>âyuni</i>	अ॒यु॒नी॒व॒हि <i>âyunīvahi</i>	अ॒यु॒नी॒म॒हि <i>âyunīmahi</i>
अ॒यु॒ना॒स् <i>âyunās</i>	अ॒यु॒नी॒त॒म् <i>âyunītām</i>	अ॒यु॒नी॒त <i>âyunīta</i>	अ॒यु॒नी॒था॒स् <i>âyunīthās</i>	अ॒यु॒ना॒था॒म् <i>âyunāthām</i>	अ॒यु॒नी॒ध्व॒म् <i>âyunīdhvām</i>
अ॒यु॒ना॒त् <i>âyunāt</i>	अ॒यु॒नी॒ता॒म् <i>âyunītām</i>	अ॒यु॒न॒न् <i>âyunan</i>	अ॒यु॒नी॒त <i>âyunīta</i>	अ॒यु॒ना॒ता॒म् <i>âyunātām</i>	अ॒यु॒न॒त <i>âyunatu</i>

Parasmaipada.			IMPERATIVE.		Ātmanepada.	
यु॒नानि <i>yunāni</i>	यु॒नाव <i>yunāva</i>	यु॒नाम <i>yunāma</i>	यु॒नै <i>yunai</i>	यु॒नाव॑है <i>yunāvai hai</i>	यु॒नाम॑है <i>yunāmahai</i>	
यु॒नीहि <i>yunīhi</i>	यु॒नीत॑म <i>yunītām</i>	यु॒नीत <i>yunīta</i>	यु॒नीष्व <i>yunīṣvā</i>	यु॒नाथाम् <i>yunāthām</i>	यु॒नीध्व॑म <i>yunīdhvam</i>	
or यु॒नीता॑त् <i>yunītāt</i>		or यु॒नीता॑त् <i>yunītāt</i>				
यु॒नातु <i>yunāntu</i>	यु॒नीता॑म <i>yunītām</i>	यु॒नन्तु <i>yunāntu</i>	यु॒नीता॑म <i>yunītām</i>	यु॒नाता॑म <i>yunātām</i>	यु॒नता॑म <i>yunātām</i>	
or यु॒नीता॑त् <i>yunītāt</i>						
POTENTIAL.						
यु॒नीयाम् <i>yunīyām</i>	यु॒नीया॑व <i>yunīyāva</i>	यु॒नीयाम् <i>yunīyāma</i>	यु॒नीय <i>yunīyā</i>	यु॒नीव॑हि <i>yunīvai hi</i>	यु॒नीम॑हि <i>yunīmahi</i>	
यु॒नीया॑स् <i>yunīyās</i>	यु॒नीया॑त॑म <i>yunīyātām</i>	यु॒नीया॑त <i>yunīyāta</i>	यु॒नीया॑स् <i>yunīyās</i>	यु॒नीया॑थाम् <i>yunīyāthām</i>	यु॒नीध्व॑म <i>yunīdhvam</i>	
यु॒नीया॑त् <i>yunīyāt</i>	यु॒नीया॑ता॑म <i>yunīyātām</i>	यु॒नीयु॑स् <i>yunīyus</i>	यु॒नीत <i>yunīta</i>	यु॒नीया॑ता॑म <i>yunīyātām</i>	यु॒नीर॑न् <i>yunīran</i>	

For other paradigms look to § 83, II. A. 6, Observ.

The second paradigm बन्ध् *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres. sing. 1. Par. ब॒ध्नामि *badhnāmi* (cf. § 83, 6, Obs. 1), 2. ब॒ध्नासि *badhnāsi*; Ātm. 1. ब॒ध्ने *badhné*, 2. ब॒ध्नीषे *badhnīṣhé*, imperfect Par. sing. 1. अब॒ध्नाम *ābadhnām*, 2. अब॒ध्नास् *ābadhnās*, Ātman. 1. अब॒ध्नि *ābadhni*, imperative Par. sing. 1. ब॒ध्नामि *badhnāmi*, but 2. ब॒धान *badhāná*, or ब॒ध्नीता॑त् *badhnītāt*.

स्तम्भ् *stambh*, 'to stop,' 1. sing. pres. Par. स्त॒भ्नामि *stabhnāmi*, Ātm. स्त॒भ्ने *stabhné*; 2 sing. imper. Par. स्त॒भान *stabhāná*.

#### § 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

क॒रो special base in the strong forms, for all the other forms	{ of the verb कृ II. 8 'to make,' e.g. pres. sing. 1. क॒रोमि 2. क॒रोषि, 3. क॒रोति, dual 1. कु॒र्वेस्, 2. कु॒रथ॑स्, 3. कु॒रुत॑स्, plur. 1. कु॒र्वेस् 2. कु॒रथ॑, 3. कु॒र्वन्ति, po- tential 1. क॒र्या॑म्, etc.
क॒रु, except before terminations	
beginning with म्, व्, or य्,	
where क॒र्,	

कृणु, कृणो . . . . .	special bases of the verb कृण्व् II. 8 'to do.'
क्षुम्ना, क्षुम्नी, क्षुम्न्, with-	
out changing न् to ण्	
(§ 16) . . . . .	क्षुम् II. 9 'to shake.'
खौना, खौनी, खौन्, or	
खुना, खुनी, खुन् . . . . .	ख्व् II. 9 (?)
गृह्णा, गृह्णी, गृह्ण् . . . . .	ग्रह् II. 9 'to take.'
जाना, जानी, जान् . . . . .	ज्ञा II. 9 'to know.'
जिना, जिनी, जिन् . . . . .	ज्या II. 9 'to grow
तृप्नु, तृप्नो without chang-	old.'
ing न् to ण् (§ 16), but	
in the Veda regularly	
तृप्णु, तृप्णी . . . . .	तृप् II. 5 'to satisfy.
दम्नु, दम्नो . . . . .	दम् II. 5 'to hurt.'
धिनु, धिनो . . . . .	धिन् II. 8 'to
	satisfy.'
शृणु, शृणो . . . . .	श्रु II. 5 'to hear.'
स्तम्नु, स्तम्नो . . . . .	स्तम् II. 5
स्तम्नु, स्तम्नो . . . . .	स्तम् II. 5
स्तम्नु, स्तम्नो . . . . .	स्तम् II. 5
स्तम्नु, स्तम्नो . . . . .	स्तम् II. 5
	'to stop.'

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND  
OF THE FREQUENTATIVES OF THE FIRST FORM.

§ 87. As the special bases of these verbs end in all letters, except अ *a*, ल *li*, or लृ *lṛ*, ए *e*, ऐ *ai*, and ओ *o* (cf. § 93 Obs.), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations.

§ 88. A final आ *ā* combines with an initial अ *a* or आ *ā* to आ *ā*, e.g. अया+अम् *áyā+am* makes अयाम् *áyām* (sing. 1. imperfect Parasm. from या *yā* II. 2, 'to go'), and with इ *i*, or ई *ī*,

to ए *e*. Before उ *u*, ए *e*, or ऐ *ai* it is rejected, e.g. अया+उस् *áyā+us* makes अयुस् *áyus* (cf. § 84, 2, Obs.)

§ 89. Monosyllabic bases ending in इ *i* or ई *ī* change their final to इय् *iy* before the terminations beginning with vowels, e.g. वी *vī*, II. 2, 'to go,' + अन्ति *anti* makes वियन्ति *viy-anti*. This rule applies also to those reduplicated bases, in which the इ *i* or ई *ī* is preceded by a compound consonant: thus the special base of ह्री *hrī*, II. 3, 'to be ashamed,' जिह्री *jihri* + अति *ati* makes जिह्रियति *jihriy-ati*, 3 plur. pres. Par. In all other reduplicated bases the final इ *i* or ई *ī* is changed to य् *y*. Thus the special base of भी *bhī*, II. 3, 'to fear,' बिभी + अति *bibhī+ati* makes बिभ्रियति *bibhriy-ati*.

§ 90. Final उ *u* and ऊ *ū* before vowels are changed to उव् *uv*, e.g. नु *nu*, II. 2, 'to praise,' + अन्ति *anti*. नुवन्ति *nuv-anti*, 3<sup>d</sup> plur. pres. Par.

§ 91. A final ऋ *ṛi* before vowels becomes र् *r*, e.g. बिभृ *bibhṛi* (special base of भृ *bhṛi*, II. 3, 'to bear') + अति *ati*, बिभ्रति *bibhṛ-ati*.

§ 92. A final ॠ *ṛī* before vowels becomes इर् *ir*, or, if preceded by labials or व् *v*, उर् *ur*, e.g. तातृ *tātṛī*, first frequentative from तृ *ṛṛī*, 'to cross,' + अति *ati* becomes तातिरति *tātir-ati*, पिपृ *pīṛī*, special base of पृ *pṛī*, II. 3, 'to fill,' + अति *ati* would become पिपूरति *pīpur-ati*.

§ 93. ऐ *ai* and औ *au*, produced by the combination of the temporal augment with a uniliteral base (§ 74, 1), are changed before vowels to आय् *āy* and आव् *āv*, e.g. ऐ *ai* (from the verb इ *i*, II. 2, 'to go') + अस् *am* becomes आयम् *āy-am*.

*Observ.* In common Sanskrit, verbs ending in radical ए *e*, ऐ *ai*, or औ *o* do not belong to the second conjugation. In the Vedas and in the Epic poetry, however, they sometimes do. In this case their finals are changed to आ *ā* and follow § 88.

§ 94. Radical इ *i* and उ *u* before a consonantal group beginning with र् *r* are lengthened, e.g. चक्षुर् *chahchur*, frequentative of चर् *char* (§ 51) + मस् *mas* = चक्षूर्मस् *chahchūr-más*.

§ 95. 1. A final ऋ *ṛī* before consonants becomes इर् *ir* or, if

preceded by labials or व् *v*, ऊर् *úr*, e.g. तातृ *tátṛ*, frequentative of तृ *tṛ*, + मस् *mas*, तातोर्मस् *tátṛ-más*; पिपृ *pīpr̥*, special base of पृ *pr̥*, II. 3, would become पिपूर्मस् *pīpūr-más*.

2. Final य् *y* and व् *v* are rejected before any consonant, except य् *y*, e.g. तोतुर्व् *toturv*, frequentative from तुर्व् *turv*, 'to overcome,' + मस् *mas*, तोतूर्मस् *totūr-más* (cf. § 94).

3. A final म् *m* is changed to न् *n* before any consonant, except य् *y*, स् *s*, or ह् *h*, e.g. जंगम् *jaṅgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जंगन्मस् *jaṅgan-más*.

§ 96. Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*:—

1. Final aspirated consonants reject the aspiration, e.g. मामथ् *mámath*, first frequentative of मथ् *math*, 'to churn,' + सि *si* becomes मामत्ति *mámat-si*, लोलुम् *lolubh*, frequentative of लुम् *lubh*, 'to desire,' + धि *dhi* लोलुब्धि *lolub-dhi*.

2. Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, ट् *t* and ठ् *th* to ड् *ḍ* (cf. § 101), त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*; स् *s* may either become द् *d* or be rejected, e.g. चिकित् *chikit* (special base of कित् *kit*, II. 3, 'to perceive') + धि *dhi* makes चिकिद्धि *chikid-dhi*; आस् *ás*, II. 2, 'to sit,' + ध्वम् *dhvam* either आद्धम् *ád-dhvam* or आध्वम् *á-dhvam*.

3. Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and घ् *gh* are changed to क् *k*, ड् *ḍ* and द् *d* to ट् *t* (cf. § 101), द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, e.g. अद् *ad*, II. 2, 'to eat,' + सि *si* makes अत्ति *át-si*. But when the verb ends in घ् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, e.g. लोलुम् *lolubh* (frequentative of लुम् *lubh*, 'to desire') + थस् *thas* or + तस् *tas* makes लोलुब्धस् *lolub-dhás*.

4. When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध्व् *dhv*, and the syllable containing the final aspirate begins with ग् *g*, ड् *ḍ*, द् *d*, or ब् *b*, the latter are changed to the corresponding aspirated घ् *gh*, ढ् *ḍh*, ध् *dh*, and

भ् *bh*, e.g. बोबोध् *bobodh* (strong form, § 83, II. A. 2, of वीबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभीति *bó-bhot-si*.

§ 97. Before a termination beginning with स् *s* :—

1. Final क् *ksh*, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ç*, ष् *sh*, and ह् *h* are changed to क् *k*, and the following स् *s*, agreeably to § 17, becomes ष् *sh*, e.g. चक् *chaksh*, II. 2, ‘to see,’ + से *se* becomes चक्षे *chá-k-she*; वक् *vach*, II. 2, ‘to speak,’ + सि *si* वक्षि *vák-shi*. When the syllable, ending in ह् *h*, begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दोह् *doh* (strong form, § 83, II. A. 1, of दुह् *duh*, II. 2, ‘to milk’) + सि *si* makes धोक्षि *dhók-shi*.

2. Final न् *n* and म् *m* become Anusvára  $\text{ँ}$ , or Anunâsika  $\text{ँ}$ , e.g. हन् *han*, II. 2, ‘to kill,’ + सि *si* makes हंसि *hám-si*, or हँसि *há-si*.

§ 98. Before terminations beginning with त् *t* or थ् *th* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*, e.g. वक् *vach* + ति *ti* = वक्ति *vák-ti*, युज् *yuj*, special base of युज् *yuj*, II. 7, + थ् *th*, युङ्क्थ *yuk-thá*.

2. Final क् *ksh*, छ् *chh*, and ञ् *ç* become ष् *sh*, after which त् *t* and थ् *th* are changed to the corresponding linguals द् *t* and द् *th*, e.g. चक् *chaksh* + ते *te*, चष्टे *chásh-te*; पाप्रक् *páprachh*, frequentative of प्रक् *prachh*, ‘to ask,’ + थ् *th*, पाप्रष्ट *páprash-thá*.

3. A final ह् *h* is rejected, but the following त् *t* or थ् *th* is changed to द् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लेह् *leh*, strong form of लिह् *lih*, II. 2, ‘to lick,’ + ति *ti* makes लेढि *lédhi*; लिह् *lih* + थस् *thas*, or तस् *tas*, make लीढस् *lédhás*.

*Exception.* If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to ग् *g*, and the beginning त् *t* or थ् *th* to ध् *dh*, e.g. दुह् *duh* + थस् *thas*, or तस् *tas*, makes दुग्धस् *dug-dhás*; in other words ह् *h* is treated as if it was घ् *gh* (cf. § 96, 3).

§ 99. Before terminations beginning with ध् *dh* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*, e.g. वक् *vach*, + धि *dhi* makes वग्धि *vag-dhi*.

2. Final क् *ksh*, छ् *chh*, ञ् *ç*, and ष् *sh* become ड् *ḍ*, after which



ध् *dh* is changed to its corresponding lingual द् *dh*, e.g. चक्ष् *chaksh* + छे *dhve* makes चक्षुह् *chád-dhve*; द्विष् *dvish* + धि *dhi* द्विद्धि *dvid-dhí*.

3. A final ह् *h* is rejected, but the following ध् *dh* is changed to द् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lih* + धि *dhi* makes लीढि *līḍhí*. The special rule for syllables beginning with द् *d* (§ 98, 3, Exc.) applies also here, e.g. दुह् *duh* + धि *dhi* makes दुग्धि *dugdhí*. When the termination begins with ध्व् *dhv*, and the syllable ending in ह् *h* with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दुह् *duh* + छे *dhve* makes धुग्धि *dhug-dhvé*.

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvāra ँ e.g. शंश्म् *ṣaṁṣcam*, frequentative of शम् *ṣam*, 'to be tranquil,' makes शंशाहि *ṣaṁṣāṁ-hí* (§ 83, II. B).

§ 101. If a termination beginning with त् *t*, थ् *th*, or ध् *dh* is attached to a base ending in ट् *t*, ड् *d*, or ण् *n*, त् *t* is changed to ट् *t*, थ् *th* to द् *th*, ध् *dh* to द् *dh*, e.g. चोकोट् *chokot*, strong form of चोकुट् *chokut*, frequentative of कुट् *kut*, 'to make crooked,' + ति *ti* makes चोकीट् *chókot-ti*; चोकुट् *chokut* + यस् *thas*, चोकुटुस् *chokut-ṭhás*, + धि *dhi*, चोकुट्धि *chokud-dhí* (cf. § 96, 2); ईड् *íd*, 'to praise,' + छे *dhve*, ईड्छे *íd-dhve*, + ते *te*, ईड्ते *íṭ-te* (cf. § 96, 3); पंपण् *pāṁpaṇ*, frequentative of पण् *paṇ*, 'to praise,' + ति *ti*, पंपण्ति *pāṁpaṇ-ti*, + धि *dhi*, पंपण्धि *pāṁpaṇ-dhí* (cf. § 98, 2 and 99, 2 and 3).

§ 102. ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES  
GIVEN IN §§ 96-101.

दुह् I. 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3; 99, 3, or the special rule for roots beginning with द् *d*, § 98, 3, Exc., § 99, 3, e.g. दोदुह् *dodruh*, frequentative, + यस् *thas* or तस् *tas* may become दोदुहस् *dodrúḍhás* or दोदुग्धस् *dodrug-dhás*, with the termination धि *dhi* दोदुह्धि *dodrúḍhí* or दोदुग्धि *dodrug-dhí*.

नह् I. 4, 'to bind,' changes ह् *h* before स् *s* to त् *t*, e.g. नानह् *nānah*, frequentative, + सि *si* makes नानत्सि *nānat-si*; before त् *t*, य् *th*, and ध् *dh* to द् *d*, after which त् *t* and य् *th* become ध् *dh*, e.g. नानह् *nānah* + यस् *thas* or तस् *tas* makes नानद्धस् *nānad-dhās*. In other words ह् *h* is treated as if it was ध् *dh*, cf § 96, 1, 3.

भञ्ज् I. 6, 'to fry,' changes ज् *jj* before स् *s* to क् *k*, after which स् *s* becomes ष् *sh* (§ 17); before त् *t* or य् *th* to ष् *sh*, after which त् *t* and य् *th* are changed to ट् *ṭ* and ट् *ṭh* (§ 98, 2); and before ध् *dh* to ड् *ḍ*, after which ध् *dh* becomes ढ् *ḍh* (§ 101), e.g. बाभ्रज् *bābhraj*, frequentative, + सि *si* makes बाभ्रक्षि *bābhraṣhi*, + यस् *thas* बाभ्रश्स *bābhraś-śhas*, + तस् *tas* बाभ्रष्टस् *bābhraś-ṭās*, + धि *dhi* बाभ्रद्धि *bābhraḍ-dhī*.

भाज् I. 1, Âtm. 'to shine,' following the analogy of the preceding verb, changes ज् *j* before त् *t* and य् *th* to ष् *sh*, before ध् *dh* to ड् *ḍ*.

मुह् I. 4, 'to be foolish,' follows the analogy of द्रुह्.

मृज् II. 2, 'to wipe,'

यज् I. 1, 'to sacrifice,'

राज् I. 1, 'to shine,'

} follow the analogy of भाज्.

लज्ज् I. 6, 'to be ashamed,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, य् *th*, or ध् *dh*, e.g. लालज्ज् *lālaḥjj*, frequentative, + ति *ti* makes लालक्ति *lālakti* (cf. § 97, 1).

वह् I. 1, 'to bear,' instead of lengthening अ *a*, agreeably to §§ 98, 3 and 99, 3, changes it to ओ *o*, e.g. वावह्, frequentative, + ति वावोढि.

व्रश्च् I. 6, 'to cut,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, य् *th*, or ध् *dh*.

सह् I. 1, 'to bear,' changes अ to ओ, like वह्.

मृज् I. 6, 'to abandon,' follows the analogy of राज्.

स्निह् I. 4, 'to love,'

सुह् I. 4, 'to vomit,'

} follow the analogy of मुह्.

§ 103. After bases ending in consonants, agreeably to § 13, the terminations of the second and third persons singular of the

imperfect Parasmaipada, viz. *s* and *t*, are rejected. But the final letters of the base undergo the following changes:—

I. A final consonant, preceded by a vowel or र् *r*, generally undergoes the same changes as before an affix beginning with स् *s* (cf. §§ 96 and 97), e.g. अयुनञ् *ayunañj*, strong form (§ 83, II. A. 4) of युञ् *yuj*, II. 7, with the temporal augment, becomes in both persons अयुनक् *ayunak* (cf. युनञ् + सि *yunañj + si* = युनञ्शि *yunañk-shi*, § 97, 1), अवर्वर्ज् *avarvarñj*, strong form of the frequentative वर्वर्ज् *varvarñj* (from वृञ् *vriñj*, ‘to exclude’) with the temporal augment, makes in both persons अवर्वर्क् *avarvark*, अदर्दर्भ् *adardarbh* (from the frequentative दर्दर्भ् *dardaribh*, of दृभ् *dribh*, ‘to string’) would become अदर्दर्प् *adardharp* (cf. § 96, 1, 3, 4).

*Exceptions.* 1. The verbs ending in त् *t*, थ् *th*, द् *d*, or ध् *dh* in the second person may follow the general rule, or affix स् *s* after having rejected the dental, e.g. अवेद् *aved*, strong form of विद् *vid*, II. 2, ‘to know,’ with the augment, may become अवेत् *avet* or अवेस् *aves*, i.e. अवेः *aveh*, cf. §§ 13 and 28, Obs.; अपासर्ध् *apāspardh*, frequentative of सर्ध् *spardh*, ‘to contend with,’ with the augment, either, according to the general rule, अपासर्त *apāspart*, or अपासार् *apāspār* (based on *apāspars* = *apāsparr*, cf. § 15), अपासाः *apāspāh*, §§ 13 and 28, Observ.

2. Verbs ending in स् *s*, in forming the second person, may follow the general rule, or change their final to त् *t*, e.g. from चकास् *chakās*, II. 2, ‘to shine,’ either अचकास् *āchakās* (अचकाः *āchakāh*, §§ 13 and 28, Obs.) or अचकात् *āchakāt*. In the third person the latter change must be effected, अचकात् *āchakāt*.

3. Final क् *ksh*, छ् *chh*, ञ् *ç*, श् *sh*, and ह् *h* are changed to ट् *t*, e.g. अपाप्रक् *apāprachh*, frequentative of प्रक् *prachh*, ‘to ask,’ with the augment, makes in the second and third persons of the imperfect Parasm. अपाप्रट् *apāprat*. If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to क् *k* (cf. § 98, 3, Exc.), and if it begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated (cf. § 97, 1), e.g. अलेह् *aleh*, strong form of लिह् *lih*, II. 2,

with the temporal augment, becomes अलैट् *álet*, अदोह् *adoh* of दुह् *duh*, II. 2, अधोक् *ádhook*. द्रुह् *druh*, मुह् *muh*, स्निह् *snih*, and स्नुह् *snuh*, optionally change ह् *h* to ट् *t* or क् *k*, and नह् *nah* changes it to त् *t* (cf. § 102). The verbs दिष् *diç*, ‘to show,’ दृष् *dr̥iç*, ‘to see,’ मृष् *mriç*, and स्पृष् *spriç*, ‘to touch,’ must, and नश् *naç*, ‘to perish,’ may optionally change स् *ç* to क् *k*, e.g. अदर्दर्श् *adardarç*, from दर्दृष् *dardriç*, frequentative of दृष् *dr̥iç*, becomes अदर्दर्क् *ádardark*. The verbs भ्रज् *bhrajj*, भ्राज् *bhráj*, मृज् *mrijj*, यज् *yaj*, राज् *ráj*, सृज् *srijj*, change their finals to ट् *t* (cf. § 102).

4. A final म् *m* is changed to न् *n*, e.g. अजंगम् *ajam̐gam*, frequentative of गम् *gam*, with the augment, makes अजंगन् *ajam̐gan*.

II. When the base ends in a compound consonant—except क्ष् *ksh* (for which cf. I. Exc. 3) or those which contain an र् *r* before any consonant of the first five classes except nasals (§ 1, IV.; cf. § 103, I.)—its final element is rejected, and the preceding undergoes the changes prescribed by the rules in I., e.g. अवावल् *avávalg*, frequentative of वल् *valg*, ‘to go by leaps,’ with the augment, becomes अवावल् *avával*; अजोघूर्ण् *ajoghúrñ*, frequentative of घूर्ण् *ghúrñ*, ‘to reel,’ becomes अजोघूर् *ajoghúr*, i.e. अजोघूः *ajoghúh*, §§ 13 and 28, Obs. A nasal, thus becoming the final, is changed to न् *n*, e.g. अजेहिंस् *ajehim̐s*, frequentative of हिंस् *him̐s*, ‘to hurt,’ with the augment, becomes अजेहिन् *ajehin*. But the verbs ध्वस् *dhvañs* and संस् *srañs*, ‘to fall,’ substitute त् *t* for it, e.g. असनीस्रत् *ásan̐srat*, second and third persons of the imperfect Parasm. of the first frequentative of संस् *srañs* (cf. § 51).

§ 104. PARADIGM OF THE SECOND CONJUGATIONAL CLASS:

लिह् *lih*, ‘to lick.’

Parasmaipada.			PRESENT.			Ātmanepada.		
लिङ्मि	लिङ्मस्	लिङ्मस	लिहे	लिङ्महे	लिङ्महे	लिङ्मि	लिङ्मि	लिङ्मि
<i>lihmi</i>	<i>lihvas</i>	<i>lihmas</i>	<i>lihé</i>	<i>lihāhe</i>	<i>lihāhe</i>	<i>lihmi</i>	<i>lihmi</i>	<i>lihmi</i>
लिङ्मि	लीढस्	लीढ	लिङ्मि	लिङ्मि	लिङ्मि	लीढे	लीढे	लीढे
<i>likshmi</i>	<i>līdhvas</i>	<i>līdhā</i>	<i>likshé</i>	<i>līdhāhe</i>	<i>līdhāhe</i>	<i>līdhé</i>	<i>līdhé</i>	<i>līdhé</i>
लीढे	लीढस्	लिङ्मि	लीढे	लिङ्मि	लिङ्मि	लीढे	लीढे	लीढे
<i>līdhi</i>	<i>līdhas</i>	<i>līdhanti</i>	<i>līdhé</i>	<i>līdhāhe</i>	<i>līdhāhe</i>	<i>līdhé</i>	<i>līdhé</i>	<i>līdhé</i>

## IMPERFECT.

## Parasmaipada.

अलिहम्

*alihan*

अलिह

*alihra*

अलिह्य

*alihma*

अलिहि

*alih*

## Ātmanepada.

अलिह्वहि

*alihvahi*

अलिह्यहि

*alihmah*

अलिट्

*alēṭ*

अलीढम्

*ālīḍham*

अलीढ

*ālīḍha*

अलीढास्

*ālīḍhās*

अलिहाथाम्

*alīhāthām*

अलीढ्वम्

*ālīḍhvam*

अलिट्

*alēṭ*

अलीढाम्

*ālīḍhām*

अलिहन्

*alihan*

अलीढ

*ālīḍha*

अलिहाताम्

*alīhātām*

अलिहत

*alīhata*

## IMPERATIVE.

लेहानि

*lēhāni*

लेहाव

*lēhāva*

लेहाम

*lēhāma*

लेहि

*lēha*

लेहावहि

*lēhāvahi*

लेहामहि

*lēhāmahi*

लीढि or

*līḍhi*

लीढम्

*līḍham*

लीढ or

*līḍha*

लिह्य

*liḥśya*

लिहाथाम्

*liḥāthām*

लीढ्वम्

*līḍhvam*

लीढात्

*līḍhāt*

लीढात्

*līḍhāt*

लेढु or

*lēḍhu*

लीढाम्

*lēḍhām*

लिहन्तु

*liḥāntu*

लीढाम्

*lēḍhām*

लिहाताम्

*liḥāṭām*

लिहताम्

*liḥātām*

लीढात्

*līḍhāt*

## POTENTIAL.

लिह्याम

*liḥyām*

लिह्याव

*liḥyāva*

लिह्याम

*liḥyāma*

लिहीय

*liḥīya*

लिहीवहि

*liḥīvahi*

लिहीमहि

*liḥīmahi*

लिह्यास्

*liḥyās*

लिह्यातम्

*liḥyātām*

लिह्यात्

*liḥyāta*

लिहीथास्

*liḥīthās*

लिहीयाथाम्

*liḥīyāthām*

लिहीध्वम्

*liḥīdhvam*

लिह्यात्

*liḥyāt*

लिह्याताम्

*liḥyātām*

लिह्युस्

*liḥyus*

लिहीत

*liḥīta*

लिहीयाताम्

*liḥīyātām*

लिहीरन्

*liḥīran*

दुह् *duh*, 'to milk,' 1 sing. pres. Par. दोह्मि *dóhmi*, Ātm. दुहे *duhé*.

## § 105. PARADIGM OF THE THIRD CONJUGATIONAL CLASS :

पृ *prī*, 'to fill.'

## PRESENT.

पिपमि

*piparmi*

पिपुवस्

*pipivās*

पिपुमस्

*pipimās*

पिप्रे

*pipre*

पिपुवहे

*piprivāhe*

पिपुमहे

*piprimāhe*

पिपमि

*piparmi*

पिपुथस्

*piprithās*

पिपुथ

*piprithā*

पिपुषे

*pipriṣhe*

पिप्राथे

*piprāthe*

पिपुध्वे

*pipridhvē*

पिपमि

*piparmi*

पिपुतस्

*pipritās*

पिप्रति

*piprati*

पिपृते

*pipritē*

पिप्राते

*piprāte*

पिप्रते

*piprate*

## IMPERFECT

## Parasmaipada.

अपिपरम्	अपिपृव	अपिपृम्	अपिप्रि	अपिपृवहि	अपिपृमहि
<i>āpiparam</i>	<i>āpipriva</i>	<i>āpiprima</i>	<i>āpipri</i>	<i>āpiprivahi</i>	<i>āpiprimahi</i>
अपिपर् (०पः)	अपिपृतम्	अपिपृत	अपिपृथास्	अपिप्राथास्	अपिपृध्वम्
<i>āpipar, °pah</i>	<i>āpipritam</i>	<i>āpiprita</i>	<i>āpiprithās</i>	<i>āpiprāthām</i>	<i>āpiprīdhvam</i>
अपिपर् (०पः)	अपिपृताम्	अपिपरस्	अपिपृत	अपिप्राताम्	अपिप्रत
<i>āpipar, °pah</i>	<i>āpipritām</i>	<i>āpiparis</i>	<i>āpiprita</i>	<i>āpiprātām</i>	<i>āpiprata</i>

## Ātmanepada.

## IMPERATIVE.

पिपरणि <sup>1</sup>	पिपराव	पिपराम	पिपरै	पिपरावहै	पिपरामहै
<i>pīparāṇi</i>	<i>pīparāva</i>	<i>pīparāma</i>	<i>pīparai</i>	<i>pīparāvahai</i>	<i>pīparāmahai</i>
पिपृहि or	पिपृतम्	पिपृत or	पिपृध्व	पिप्राथाम्	पिपृध्वम्
<i>pīprīhi</i>	<i>pīprītām</i>	<i>pīprīta</i>	<i>pīprīdhvā</i>	<i>pīprāthām</i>	<i>pīprīdhvam</i>
पिपृतात्	पिपृतात्				
<i>pīprītāt</i>	<i>pīprītāt</i>				
पिपृतु or	पिपृताम्	पिपृतु	पिपृताम्	पिप्राताम्	पिप्रताम्
<i>pīparātu</i>	<i>pīprītām</i>	<i>pīprātu</i>	<i>pīprītām</i>	<i>pīprātām</i>	<i>pīpratām</i>
पिपृतात्					
<i>pīprītāt</i>					

## POTENTIAL.

पिपृयाम्	पिपृयाव	पिपृयाम्	पिप्रीय	पिप्रीवहि	पिप्रीमहि
<i>pīpriyām</i>	<i>pīpriyāva</i>	<i>pīpriyāma</i>	<i>pīpriya</i>	<i>pīprivahi</i>	<i>pīprimahi</i>
पिपृयास्	पिपृयातम्	पिपृयात	पिप्रीथास्	पिप्रीयाथाम्	पिप्रीध्वम्
<i>pīpriyās</i>	<i>pīpriyātām</i>	<i>pīpriyāta</i>	<i>pīprithās</i>	<i>pīpriyāthām</i>	<i>pīprīdhvam</i>
पिपृयात्	पिपृयाताम्	पिपृयुस्	पिप्रीत	पिप्रीयाताम्	पिप्रीरन्
<i>pīpriyāt</i>	<i>pīpriyātām</i>	<i>pīpriyūs</i>	<i>pīprīta</i>	<i>pīpriyātām</i>	<i>pīprīran</i>

ह्री *hrī*, 'to be ashamed,' 1 sing. pres. Par. जिह्रिम् *jihreṃi*, 3 plur. जिह्रियति *jīhriyati*. पू *prī*, 'to fill,' 1 sing. pres. Par. पिपरिम् *pīparmi*, 1 dual पिपूर्वस् *pīpūrvās*, 3 plur. पिपुरति *pīpurati*.

§ 106. PARADIGM OF THE FREQUENTATIVE बोभू *bobhū* (from भू *bhū*, 'to become').

## Parasmaipada.

## PRESENT.

बोभोमि or बोभवीमि	बोभूवस्	बोभूमस्
<i>bōbhomi</i>	<i>bōbhūvās</i>	<i>bōbhūmās</i>
बोभोषि or बोभवीषि	बोभूथस्	बोभूथ
<i>bōbhoshi</i>	<i>bōbhūthās</i>	<i>bōbhūthā</i>
बोभोति or बोभवोति	बोभूतस्	बोभूवति
<i>bōbhoti</i>	<i>bōbhūtās</i>	<i>bōbhuvati</i>

1 Cf. § 16.

## Parasmaipada.

## IMPERFECT.

अवीभ्वम्

*ābobhavam*

अवीभोस् or अवीभवोस्

*ābobhos**ābobhavis*

अवीभोत् or अवीभवीत्

*ābobhot**ābobhavit*

अवीभूव

*ābobhūva*

अवीभूतम्

*ābobhūtām*

अवीभूताम्

*ābobhūtām*

अवीभूम

*ābobhūma*

अवीभूत

*ābobhūta*

अवीभवुस्

*ābobhavas*

## IMPERATIVE.

बोभवानि

*bobhavāni*

बोभूहि or बोभूतात्

*bobhūhi**bobhūtāt*

बोभोतु or बोभवीतु or बोभूतात्

*bobhotu**bobhavitu**bobhūtāt*

बोभवाव

*bobhavāva*

बोभूतम्

*bobhūtām*

बोभूताम्

*bobhūtām*

बोभवाम

*bobhavāma*

बोभूत; बोभूतात्

*bobhūta bobhūtāt*

बोभवतु

*bobhuvat*

## POTENTIAL.

बोभूयाम्

*bobhūyām*

बोभूयास्

*bobhūyās*

बोभूयात्

*bobhūyāt*

बोभूयाव

*bobhūyāva*

बोभूयातम्

*bobhūyātām*

बोभूयाताम्

*bobhūyātām*

बोभूयाम्

*bobhūyāma*

बोभूयात्

*bobhūyāt*

बोभूयस्

*bobhūyās*

## § 107. PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS :

युज् *yuj*, 'to join.'

## Parasmaipada.

## PRESENT.

## Ātmanepada.

युनजिम्

*yunajmi*

युञ्ज्वस्

*yunjvās*

युञ्जम्

*yunjāms*

युञ्जे

*yunjé*

युञ्ज्वहे

*yunjvāhe*

युञ्जमहे

*yunjāmahe*

युनक्ति

*yunakti*

युङ्क्तथस्

*yunaktās*

युङ्क्तथ

*yunaktā*

युञ्क्ते

*yunakté*

युञ्जाथे

*yunjāthe*

युङ्गध्वे

*yungdhwé*

युनक्ति

*yunakti*

युङ्क्तस

*yunaktās*

युञ्जन्ति

*yunjānti*

युङ्क्ते

*yunakté*

युञ्जाते

*yunjāte*

युञ्जते

*yunjāte*

## IMPERFECT.

अयुनजम्

*ayunajam*

अयुञ्ज्व

*ayunjvā*

अयुञ्जम्

*ayunjma*

अयुञ्जि

*ayunjji*

अयुञ्ज्वहि

*ayunjvāhi*

अयुञ्जमहि

*ayunjmahi*

अयुनक्

*ayunak*

अयुङ्क्तम्

*ayunaktam*

अयुङ्क्ते

*ayunakta*

अयुङ्क्तथास्

*ayunaktās*

अयुञ्जाथाम्

*ayunjāthām*

अयुङ्गध्वम्

*ayungdhwam*

अयुनक्

*ayunak*

अयुङ्क्ताम्

*ayunaktām*

अयुञ्जन्

*ayunjān*

अयुङ्क्ते

*ayunakta*

अयुञ्जाताम्

*ayunjātām*

अयुञ्जत

*ayunjata*

## IMPERATIVE.

## Parasmaipada.

युनजाणि	युनजाव	युनजाम
<i>yundjāni</i>	<i>yundjāva</i>	<i>yundjāma</i>
युङ्धि or	युङ्क्ष्म	युङ्क्ष्ते or
<i>yuṅghī</i>	<i>yuṅkṣm</i>	<i>yuṅkṣte</i>
युङ्क्षात्	युङ्क्षात्	
<i>yuṅkṣāt</i>	<i>yuṅkṣāt</i>	

युनक्तु or	युङ्क्षाम्	युङ्क्षन्तु
<i>yundaktu</i>	<i>yuṅkṣām</i>	<i>yuṅkṣantu</i>
युङ्क्षात्		
<i>yuṅkṣāt</i>		

## Ātmanepada.

युनजै	युनजावहै	युनजामहै
<i>yundjai</i>	<i>yundjāvahai</i>	<i>yundjāmahai</i>
युङ्क्ष्व	युङ्क्षाथाम्	युङ्क्ष्वम्
<i>yuṅkṣvā</i>	<i>yuṅkṣāthām</i>	<i>yuṅkṣvām</i>

## POTENTIAL.

युञ्ज्याम्	युञ्ज्याव	युञ्ज्याम	युञ्जीय	युञ्जीवहि	युञ्जीमहि
<i>yujjyām</i>	<i>yujjyāva</i>	<i>yujjyāma</i>	<i>yujjīya</i>	<i>yujjīvahi</i>	<i>yujjīmahi</i>
युञ्ज्यास्	युञ्ज्यातम्	युञ्ज्यात	युञ्जीथास्	युञ्जीयाथाम्	युञ्जीध्वम्
<i>yujjyās</i>	<i>yujjyātām</i>	<i>yujjyāta</i>	<i>yujjīthās</i>	<i>yujjīyāthām</i>	<i>yujjīdhvam</i>
युञ्ज्यात्	युञ्ज्याताम्	युञ्ज्युस्	युञ्जीत	युञ्जीयाताम्	युञ्जीरन्
<i>yujjyāt</i>	<i>yujjyātām</i>	<i>yujjyūs</i>	<i>yujjīta</i>	<i>yujjīyātām</i>	<i>yujjīran</i>

रुध् *rudh*, 'to obstruct,' 1 sing. pres. Par. रुध्मि *ruṇādhami*, 1 dual रुध्वस् *rundhvās*. 2, 3 sing. imperf. अरुणत् *āruṇat*.

शिष् *ṣiśh*, 'to leave,' 1 sing. pres. Par. शिन्मि *ṣināshmi*, 1 dual शिष्वस् *ṣiṁshvās*, 2, 3 sing. imperf. अशिनत् *ācinat*.

हिस् *hiṁs*, 'to strike,' 1 sing. pres. Par. हिनमि *hināsmi*, 1 dual हिष्वस् *hiṁsvās*, 2 sing. imperf. अहिनस् *āhinas* (°नः °*naḥ*) or अहिन्त *āhinat*, 3 अहिन्त *āhinat*.

§ 108. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALOUS VERBS, SPECIAL BASES, CONNECTIVE VOWELS, FORMS OF THE SECOND, THIRD, AND SEVENTH CONJUGATIONAL CLASSES, AND OF THE FREQUENTATIVES (*cf.* § 102).

अ, connective vowel, see अद्, अन्, रुद्, यस्, and स्वप्.

अद्, II. 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada, आदस् *ād-a-s*, आदत् *ād-a-t*.

अन्, II. 2, 'to breathe,' 1. inserts इ *i* before any consonant



except च्, and अ *a* or ई *ī* in the second and third persons sing. of the imperfect Parasm., *e.g.* अनिनि *án-i-mi*, आनीस् *án-ī-s*, or आनस् *án-a-s*.

2. After prepositions containing र् *r* changes its न् to ण्, *e.g.* प्र अनिति = प्राणिति (*cf.* § 16).

अस्, II. 2, 'to be,' 1. drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing. of the imperative Parasmaipada in तु, *e.g.* 1 dual pres. Par. खस् (*cf.* § 82, 3).

2. Drops its स् *s* before the terminations of the second person beginning with स् or घ्, *e.g.* 2 sing. pres. असि.

3. Inserts ई before the terminations of the second and third persons singular of the imperfect Parasm., *e.g.* आसीस्.

4. Makes एधि in the second person singular of the imperative Parasmaipada.

5. Changes its स् *s* to ह् *h* before the termination of the first person sing. of the present Âtmanep., which becomes हे (*cf.* 1).

As this verb is of frequent occurrence I shall give the inflexions in detail.

## PRESENT.

## Parasmaipada.

## Âtmanepada.

अस्मि	खस्	स्मस्	हे	खहे	स्महे
<i>asmī</i>	<i>svās</i>	<i>smās</i>	<i>hé</i>	<i>svāhe</i>	<i>smāhe</i>
असि	स्थस्	स्थ	से	सार्थे	ध्वे
<i>asi</i>	<i>sthās</i>	<i>sthā</i>	<i>sé</i>	<i>sāthe</i>	<i>dhvé</i>
अस्मि	स्तस्	सन्ति	स्ते	सार्ते	सर्ते
<i>asti</i>	<i>stās</i>	<i>santi</i>	<i>sté</i>	<i>sāte</i>	<i>sāte</i>

## IMPERFECT.

आसंम्	आस्व	आस्म	आसि	आस्वहि	आस्महि
<i>āsam</i>	<i>āsva</i>	<i>āsma</i>	<i>āsi</i>	<i>āsvaḥ</i>	<i>āsmahī</i>
आसीस्	आस्तम्	आस्त	आस्थास्	आसाथाम्	आध्वम्
<i>āsis</i>	<i>āstam</i>	<i>āsta</i>	<i>āsthās</i>	<i>āsāthām</i>	<i>ādhvam</i>
आसीत्	आस्ताम्	आसन्	आस्ते	आसाताम्	आसन्त
<i>āsit</i>	<i>āstām</i>	<i>āsan</i>	<i>āsta</i>	<i>āsātām</i>	<i>āsanta</i>

## IMPERATIVE.

## Parasmaipada.

असा॒नि	असा॒व	असा॒म
<i>ásāni</i>	<i>ásāva</i>	<i>ásāma</i>
ए॒धि or स्ना॒त्	स्ना॒म	स्ना॒ or स्ना॒त्
<i>ēdhi</i> or <i>stāt</i>	<i>stām</i>	<i>stā</i> or <i>stāt</i>
अस्तु॑ or स्ना॒त्	स्ना॒म	सन्तु॑
<i>astu</i> or <i>stāt</i>	<i>stām</i>	<i>sāntu</i>

## Ātmanepada.

असै॑	असा॒वहि॑	असा॒महि॑
<i>āsai</i>	<i>āsāvahi</i>	<i>āsāmahi</i>
स्व	सा॒धाम्	ध्वम्
<i>sva</i>	<i>sādhām</i>	<i>dhīdām</i>
स्ता॒म	सा॒ताम॑	सा॒ताम॑
<i>stām</i>	<i>sāitām</i>	<i>sātām</i>

## POTENTIAL.

स्या॒म	स्या॒व	स्या॒म	सी॒य	सी॒वहि॑	सी॒महि॑
<i>syām</i>	<i>syāva</i>	<i>syāma</i>	<i>sīya</i>	<i>sīvdhi</i>	<i>sīmdhi</i>
स्या॒स	स्या॒ताम्	स्या॒त	सी॒यास॑	सी॒याधाम्	सी॒ध्वम्
<i>syās</i>	<i>syātām</i>	<i>syāta</i>	<i>sīthās</i>	<i>sīyādhām</i>	<i>sīdhīdām</i>
स्या॒त्	स्या॒ताम्	स्यु॒स्	सी॒त	सी॒याताम्	सी॒रन्
<i>syāt</i>	<i>syātām</i>	<i>syūs</i>	<i>sītā</i>	<i>sīyātām</i>	<i>sīrān</i>

इ, connective vowel, see अन्, ईड्, ईष्, जच्, दरिद्रा, रुद्, अस्, स्वप्.

इ, II. 2, 'to go,' is changed to च् (against § 89) before terminations beginning with a vowel, e.g. इ + अन्ति becomes चन्ति. But when combined with the preposition अधि, and in the signification 'to read' (Ātmanepada), it follows the rule prescribed in § 89, e.g. अधि । इये, 1 sing. present Ātm., अधीये.

इयर्, special base of the strong { forms of च् II. 3, 'to go;' य  
इयृ, „ „ of the other { is inserted in order to avoid  
the hiatus (cf. § 223).

ई, connective vowel, see अन्, अस्, तु, व्रू, रु, रुद्, अस्, स्तु, स्वप्.

ईड्, II. 2, Ātmanepada, 'to praise,' and ईष्, II. 2, Ātm., 'to govern,' insert इ before the terminations से, स्व, ध्वे, and ध्वम्, e.g. ईडिध्वे, ईशिध्वे (cf. § 17).

ईष्, see the preceding.

उय्, see वय्.

ऊर्णी or ऊर्णी, base of the strong forms of ऊर्णु, II. 2, 'to cover,' in the singular present: the imperfect has only और्णी in the singular, e.g. 1 pres. ऊर्णीमि or ऊर्णीमि, but 2 imperfect only और्णीस् (cf. § 83, II. A. 1).

एधि, see अस्.

घ्न, see हन्.

चकास्, II. 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उस् for अन् in the third person plural of the imperfect Parasm., e.g. चकासति, चकासतु, अचकासुस् (cf. § 84, 2).

चखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जजन्.

चखा, see under जजन्.

चचुर्, frequentative of चर्, 'to go,' leaves the उ unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada; in the other strong forms (i.e. in the singular present Parasm., in the second and third persons of the imperfect Parasm., and in the third person of the imperative Parasm.) उ follows § 94, e.g. 1 sing. of the imperative Par. चङ्चुराणि, 1 sing. present Par. चङ्चूर्मि.

चख्, see under जजन्.

जक्ष्, II. 2, 'to eat,' 1. rejects न् and takes उस् like चकास्, e.g. जक्षति, अजक्षुस्.—2. Inserts the vowels इ, ई, and अ like अन्, e.g. जक्षिमि, अजक्षीस् or अजक्षस्.

जंग्, see जंगम्.

जंगम्, frequentative of गम्, 'to go,' 1. drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm., e.g. जंगम् + अति = जंगमति, 3 plur. pres. Par.—2. Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing. of the present, e.g. जंगम् + थस् = जंगथस्, 2 dual pres. Par.

जंग्, see जंगम्.

जंघ्, जंघन्, जंघ्र, see हन्.

जजन्, special base of जन्, II. 3, 'to bring forth,' 1. drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination

तु of the third person singular of the imperative Parasm., *e.g.* जजाथस्, 2 dual pres. Parasm.—In the potential this change is optional, *e.g.* जजन्याम् or जजायाम्.—2. Rejects the radical अ before terminations beginning with a vowel, except the first persons singular, dual, and plural of the imperative and the first person singular of the imperative Parasmaipada. The न् after ज् is changed to ज् *e.g.* जजन् + अति = जजति 3 plur. pres. Parasm.

The same rules apply to जंजन्, the frequentative of जन्, *e.g.* जंजाथस्, जंजन्याम् or जंजायाम्, जंजति; also—except the changing of न् to ज्—to चंखन्, frequentative of खन्, *e.g.* चंखाथस्, चंखन्याम् or चंखायाम्, चंखति.

जजा, जज्, जंजन्, जंजा, जंज्, see जजन्.

जह्, see जहा.

जहा, special base of हा, II. 3, ‘to leave.’ 1. In the second person singular of the imperative Parasmaipada आ may be left unchanged or be modified, according to the rule given in § 83, II. A. 2, or be changed to इ, जहाहि, जहीहि or जहिहि. 2. In the potential आ is rejected, जह्याम्.

जहि, see जहा and हन्.

जागृ, II. 2, ‘to wake,’ drops the न् and takes उस् like चकास्; before उस् the final ऋ is changed to अर् (*cf.* § 84, 2), *e.g.* 3 plur. of the pres. Parasm. जाग्रति, 3 plur. of the imperf. Par. अजागरुस्.

जागृह्, see जाग्रह्.

जाग्रह्, frequentative of ग्रह्, ‘to take,’ changes its medial र् to ऋ, except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual, and plural of the imperative, and the third person singular of the imperative Parasmaipada, if formed by the termination तु (*cf.* § 82, 3), *e.g.* 1 dual pres. Par. जागृद्वस्.

जाजी, see जाज्या.

जाज्या, frequentative of ज्या, ‘to become old,’ and of ज्यो ‘to restrain,’ changes या and यो to ई, except in the inflexions enumerated under जाग्रह्, *e.g.* 1 dual pres. Par. जाजीवस्.

जिहा, special base of हा, II. 3, 'to go,' with anomalous reduplication.

जुञ्ज, special base of ऊ, II. 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination धि, जञ्जधि (against § 84, 3).

तवी, see तु.

तु, II. 2, 'to be strong,' may optionally insert ई before any termination beginning with a consonant, e.g. 1 sing. pres. Par. तौमि or तवीमि *tav-ī-mi*, potential तुयाम् or तुवीयाम् (cf. §§ 83, II. A. 2 and 90).

तृणेह्, strong form of the special base of तृह्, II. 7, 'to injure,' before terminations beginning with a consonant, e.g. तृणेहि, तृणेचि, तृणेदि, but तृणहानि, तृण्डस्, तृण्डस्, etc.

तृह्, see तृणेह्.

दद्, see ददा.

ददा, special base, and दादा, frequentative, of दा, II. 3, 'to give.' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by तु, e.g. 1 dual pres. दद्वस्, दाद्वस्, but 1 sing. pres. ददामि, दादामि.—In the second person sing. of the imperative Par. ददा makes देहि.

दध्, see दधा.

दधा, special base, and दाधा, frequentative, of धा, II. 3, 'to hold,' follow the analogy of ददा and दादा, e.g. दध्वस्, दाध्वस्; दधामि, दाधामि. Before terminations beginning with त् or थ् the ध् of दध् and दाध् is changed to त् and the beginning द् to ध्, e.g. धत्यस् (2 dual present Par.); regarding the change before स् and ध्व cf. § 96, 1, 3, and 4, e.g. धत्से (2 sing. pres. Âtm.), धञ्जे (2 plur. pres. Âtm.).—In the second person sing. of the imperative Par. दधा makes धेहि.

दरिद्र्, see दरिद्रा.

दरिद्रा, II. 2, 'to be in distress,' 1. rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the imperfect Parasmaipada.—2. Rejects the न् of the third persons plural of the present and imperative Parasmaipada and takes उस् in the third person plural of the imperfect Parasm. like चकास्, *e.g.* दरिद्रति, अदरिद्रुस्.—3. Prefixes इ् to the terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and in the third person singular of the imperative Par. in तु, *e.g.* 1 dual pres. Par. दरिद्रिवस् *daridr-i-vas* (*cf.* 1).

दरिद्रि, see दरिद्रा.

दृष्ट्, दरिद्र्, or दरीद्र्, frequentative of दृश् 'to see,' changes ऋ (against § 83, II. A. 2) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by तु, to र्, *e.g.* दृष्टि, दरिद्रि, or दरीद्रि (3 sing. pres. Par.)

दृष्ट्, दरिद्र्, दरीद्र्, see दृष्ट्.

दादा, see ददा.

दाधा, see दधा.

दीधी, II. 2 Âtm., 'to shine,' changes its final ई before vowels to य् and drops it before the terminations of the potential, *e.g.* दीध्यते (3 plur. of the pres.), दीधीय (1 sing. of the potential).

देहि, see ददा.

द्विष्, II. 2, 'to hate,' in the third plural of the imperfect Parasm. optionally takes उस् instead of अन्, *e.g.* अद्विषुस् or अद्विषन्.

धेहि, see दधा.

नान्, frequentative of नश्, 'to perish,' in the second person singular of the present Parasm. makes नानङ्, in the third नानङ्, and in the third person singular of the imperative Parasm. नानङ्.

नेनिज्, special base of निज् II. 3, 'to clean,' with anomalous reduplication.

पङ्फल्, frequentative of फल्, 'to burst.' The उ is left unchanged in the strong forms (against § 83, II. A. 2), *e.g.* first sing. of the pres. Par. पङ्फलि.

वप्स्, वव्, see वभस्.

**वभस्**, special base of **भस्**, II. 3, 'to eat,' drops the radical **अ**, and changes **भ्** to **प्**, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, *e.g.* **वप्सति**, 3 plur. pres. Par.—In the Veda **अ** is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and before **तु** of the third person sing. of the imperative Par., and then **स्** also is lost, thus **वभस् + तम्** makes **वब्धम्** (*cf.* § 96, 3).

**विभि**, see **विभी**.

**विभी**, special base of **भी**, II. 3, 'to fear,' may optionally shorten the **ई** before the terminations beginning with a consonant, except in the singular of the present and imperfect Par. and before **तु** of the third person sing. imperative Par., where it is changed according to § 83, II. A. 2, *e.g.* **विभीवस्** or **विभिवस्**, 1 dual pres. Par.

**ब्रू**, II. 2, 'to speak,' prefixes **ई** to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination **तु** of the third person sing. of the imperative Par. *e.g.* **ब्रवीमि** (*cf.* § 83, II. A. 1).

**मर्मृज्**, see **मृज्**.

**मामज्ज्**, frequentative of **मज्ज्**, 'to dive,' makes in the second person singular of the pres. Par. **मामज्झि**, in the third **मामज्झि**, and in the third person singular of the imperative Par. **मामज्झु**.

**मार्ज्**, see **मृज्**.

**मिमा**, special base of **मा**, II. 3, 'to measure, to sound,' with anomalous reduplication.

**मृज्**, II. 2, 'to wipe,' and its frequentative **मर्मृज्**, **मरिमृज्**, or **मरोमृज्**, change **ञ** to **आर्** in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination **तु** of the third person of the imperative Parasmaipada; optionally also before all the other inflexions if the termination begins with a vowel, *e.g.* **मार्ज्मि**, **मर्मार्ज्मि**, **मृजन्ति** or **मार्जन्ति**, **मर्मृजति** or **मर्मार्जति** (*cf.* § 102).

य्, see इ 'to go.'

रवी, see रु.

रु, II. 2, 'to roar,' like तु, optionally inserts ई before the terminations beginning with a consonant, *e.g.* रौमि or रवीमि, रूयाम or रूवीयाम.

रूद्, II. 2, 'to cry,' like अन्, prefixes इ to the terminations beginning with a consonant, except those of the potential, and ई or अ to the second and third persons of the imperfect Parasmaipada, *e.g.* रोदिमि, अरोदीस् or अरोदस्.

वच्, II. 2, 'to speak,' is deficient of the third person plural of the present, according to others of all the third persons plural, or even of the whole plural.

वम्, II. 2, 'to desire,' changes व to उ, except in the strong forms (§ 82, 3), *e.g.* 1 dual of the pres. Par. उञ्चस्, of the imperfect औञ्च; but 1 sing. pres. वप्सि.

वाविध्, see वाव्यध्.

वाव्यध्, frequentative of व्यध्, 'to pierce,' substitutes वाविध्, except in the strong forms (§ 82, 3), *e.g.* वाविध्वस्, अवाविध्व, but वाव्यध्मि.

विद्, II. 2, 'to know.' The present may be expressed by the perfect, but without reduplication, *e.g.* sing. 1. वेद्, 2. वेत्य, 3. वेद्, dual 1. विद्, 2. विद्युस्, etc. (*cf.* § 118). The third person plural of the imperfect takes the termination उस्, instead of अन्, *e.g.* अविदुस्.—The imperative Parasmaipada may be expressed by a periphrastic form, viz., by विदाम् combined with the imperative Parasmaipada of कृ, II. 8, 'to make,' *e.g.* 1 sing. विदां करवाणि (*cf.* § 86).—Before the terminations of the third persons plural of the present, imperfect, and imperative Âtmaepada र् r may be inserted optionally, *e.g.* विदते *vid-ate* or विद्रते *vid-r-ate*, अविदत *avid-ata* or अविद्रत *avid-r-ata*.

विद्र, see विद्.

वी, II. 2, 'to go,' changes (against § 89) ई to य् in the third person plural of the imperfect Parasmaipada, *e.g.* अयन्.



वेविज्, special base of विज्, II. 3, 'to separate,' with anomalous reduplication.

वैविष्, special base of विष्, II. 3, 'to pervade,' with anomalous reduplication.

वेवी, II. 2, Âtm. 'to go,' changes, like दीधी, the final ई to य् before vowels and rejects it in the potential, *e.g.* वेच्यते, वेवीय.

शय्, see शी.

शाशास्, see शास्.

शास्, II. 2, 'to instruct,' 1. rejects, like चकास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, *e.g.* शासति, अशासुस्.—2. शास् and its frequentative शाशास्, are changed to शिष् and शाशिष् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before तु of the third person singular of the imperative, *e.g.* शिष्वस्, शाशिष्वस्.—3. The second person singular of the imperative is शाधि, शाशाधि.—आ शास्, that is to say शास्, combined with the preposition आ (§ 189), 'to bless,' is regular, *e.g.* 1 dual of the pres. Par. आ शास्वस्.

शी, II. 2, Âtm. 'to lie,' 1. changes its ई before terminations beginning with a consonant to ए, before vowels to अय् (Guna), *e.g.* 1 sing. pres. श्ये, 2 शेषे, 3 श्येते, etc.—2. Before the terminations of the third persons plural of the present, imperfect, and imperative र् is inserted, *e.g.* शेरते *çe-r-ate* (3 plur. pres.), अशेरत *açe-r-ata*.

श्वस्, II. 2, 'to breathe,' like अन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or अ in the second and third persons of the imperfect Parasm., *e.g.* श्वसिमि, अश्वसीस् or अश्वसस्.—The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, श्वसेत् (*cf.* § 77).

स, see अस.

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

जंजन् (*cf.* जजन्) in rejecting the न् and lengthening the radical अ, except in the potential, *e.g.* संसाथस्.

सर्सृज्, सरिसृज् or सरीसृज्, frequentative of सृज्, 'to abandon,' changes ऋ to र in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, *e.g.* सर्सृष्टि (*cf.* दर्दृष्टि and § 102).

सू, II. 2, Âtm. 'to bring forth,' changes ऊ in the first persons of the imperative to उव् (against § 83, II. A. I), *e.g.* सुवै.

स्तवी, see स्तु.

स्तु, II. 2, 'to praise,' like रु, optionally prefixes ई to the terminations beginning with a consonant, *e.g.* स्तौमि or स्तवीमि, स्तुयाम् or स्तुवीयाम्.

स्वप्, II. 2, 'to sleep,' like अन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or अ to those of the second and third persons of the imperfect Parasmaipada, *e.g.* स्वपिमि, अस्वपोस् or अस्वपस्.

हृ, see हन्.

हन्, II. 2, 'to kill,' and जंघन्, its frequentative :

I. 1. Drop the final न् before terminations beginning with consonants (except म्, व्, य्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada), *e.g.* हथस्, जंघथस्, 2 dual pres. Par.

2. Reject the radical अ before terminations beginning with a vowel, except in the first person singular of the imperfect Parasm. and the first persons of the imperative, changing at the same time हृ to घ्, *e.g.* घ्नन्ति, जंघ्नन्ति, 3 plur. of the pres. Par.

II. The second person singular of the imperative Parasmaipada of हन् is जहि.

III. After a preposition containing र् the न्, followed by व् or म् may optionally be changed to ण्, *e.g.* प्र हण्वस् or प्र हन्वस् (*cf.* § 16).

## CONJUGATION OF THE LAST SIX VERBAL FORMS.

§ 109. These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62. We shall begin with the perfect.

## FIFTH VERBAL FORM: PERFECT.

§ 110. There are two forms of the perfect, a reduplicated one and a periphrastic.

## I. REDUPLICATED PERFECT.

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules:—

I. ऋ *ṛi*, ॠ *ṛī*, लृ *lī*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e.g. भृ *bhṛi*, ‘to bear,’ बभृ *babhṛi*; दृ *ḍṛi*, ‘to see,’ ददृ *dadṛi*; पू *pṛī*, ‘to fill,’ पपृ *papṛī*; कृ *kṛi*, ‘to be able,’ चकृ *chakṛi*; धे *dhe*, ‘to drink,’ दधे *dadhe*; गे *gai*, ‘to sing,’ जगे *jagai*; शो *ṣo*, ‘to sharpen,’ शशो *ṣaṣo*.

*Except.* स्तृ *stṛi*, ‘to hurt,’ when conjugated, is changed to स्तीर्ह *stīrh*; the reduplicated form therefore, according to § 43, is तिस्तीर्ह *tistīrh*.

II. Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e.g. अन् *an*, ‘to breathe,’ makes आन् *ān* (instead of *a-an*).

An initial आ *ā* is left unchanged, आप् *āp*, ‘to obtain,’ is also the base of the reduplicated perfect (for *a-āp*).

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which cf. § 114, e.g. इष् *ish*, ‘to wish,’ makes ईष् *īsh* (for *i-ish*); उष् *ush*, ‘to burn,’ ऊष् *ūsh* (for *u-ush*). But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय् *ay*, or आय् *āy*, उ *u* to ओ *o*, or अव् *av*, or आव् *āv*, इ *i* is reduplicated to

इय् *iy*, and उ *u* to उव् *uv*, e.g. इयेष् *iy-esh* (for *i-esh*), उवोष् *uv-osh* (for *u-osh*).

An initial अ *a* followed by more than one radical consonant, and an initial ऋ *ṛi*, are represented in the syllable of reduplication by आन् *ān*, e.g. अङ्ग *aṅg*, ‘to go,’ makes आनङ्ग *ān-aṅg* (for *a-aṅg* with न् *n* inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 223, 4, and 229, 2 and 10, etc.) ऋध् *ṛidh*, ‘to grow,’ आनृध् *ān-ṛidh* (for *a-ṛidh*).

Verbs with an initial ई *ī*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, or इ *i*, उ *u*, ऋ *ṛi* followed by more than one consonant, have no reduplicated perfect (cf. § 119).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

#### Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
अ <i>a</i> (औ <i>au</i> , cf. Obs. 1)	इव <i>iva</i> (व <i>va</i> , cf. Obs. 2)	इम <i>ima</i> (म <i>ma</i> , cf. Obs. 2)
इथ <i>itha</i> (थ <i>tha</i> , cf. Obs. 2)	अथुस् <i>athus</i>	अ <i>a</i>
अ <i>a</i> (औ <i>au</i> , cf. Obs. 1)	अतुस् <i>atus</i>	उस् <i>us</i>

#### Ātmanepada.

ए <i>e</i>	इवहे <i>ivahe</i> (वहे <i>vahe</i> , cf. Obs. 2)	इमहे <i>imahe</i> (महे <i>mahe</i> , cf. Obs. 2)
इषे <i>ishe</i> (से <i>se</i> , cf. Obs. 2)	आथे <i>āthe</i>	इध्वे <i>idhve</i> , इद्धे <i>iḍhve</i> (ध्वे <i>dhve</i> , द्धे <i>ḍhve</i> , cf. Obs. 2 and § 116)
ए <i>e</i>	आते <i>āte</i>	इरे <i>ire</i> (रे <i>re</i> , cf. Obs. 2)

*Observ.* 1. In the first and third pers. sing. Parasm. the termination औ *au* is subjoined to the verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, these vowels being rejected before it, e.g. दा *dā*, ‘to give,’ ददौ *dadau*, धे *dhe* दधौ *dadhau*, गै *gai* जगौ *jagau*, शो *ṣo* शशौ *ṣaṣau* (cf. § 111, I).

*Observ.* 2. Many verbs must or may reject the इ *i* prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When इ *i* is rejected, the termination of the second person singular in the Âtmanepada becomes से *se*, or, according to § 17, षे *she*, e.g. कृ कृषि, 'to make,' चकृव *chakṛi-va* (1 dual Par.), चकृषे *chakṛi-she* (2 sing. Âtm.), क्लिद् *klid*, 'to be moist,' चिक्लिदिध्वे *chiklid-i-dhve*, or चिक्लिद्धे *chiklid-dhve* (2 plur. Âtm.), चिक्लिदिषे *chiklid-i-she*, or चिक्लित्से *chiklit-se* (2 sing. Âtm., conformably to § 96, 3).

In the second person singular Parasmaipada इ must be dropped after the verbs ending in च्छ *ṣi*. After verbs ending in आ *á*, ए *e*, ऐ *ai*, ओ *o*, इ *i*, ई *ī*, उ *u*, and some others (*cf.* my 'Kurze Grammatik,' § 213) it is rejected optionally.

When इ *i* is retained, final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected, e.g. दा *dá* makes ददाथ *dadá-tha* or ददिथ *dad-i-tha*. If the termination is subjoined without इ *i*, ए *e* ऐ *ai* and ओ *o* are changed to आ *á*, e.g. गै *gai* makes जगाथ *jagá-tha* or जगिथ *jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, II. A. 4, e.g. तञ्च *tañch*, 'to contract,' ततङ्क्थ *tatañk-tha* (2 sing. Par.), ततङ्क्षे *tatañk-she* (2 sing. Âtm.), ततङ्क्ध्वे *tatañg-dhve* (2 plur. Âtm.).

The rejection of इ *i* in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in औ *au* on this diphthong, because it contains the radical vowel, e.g. भ्रम् *bhrām̐ç*, 'to fall,' बभ्रम् *ba-bhrām̐ç-a*; दा *dá* ददौ *da-daú*. In the second person sing. Parasm. it likewise falls on the radical syllable, when इ *i* is rejected, e.g. ददाथ *dadá-tha*; शक् *çak*, 'to be able,' शक्थ *çaçák-tha*; but when इ *i* is retained, the accent may fall on any syllable, e.g. ददिथ *dáditha*, ददिथ *dadítha*, or ददिथ *dadithá*.—In all other inflexions the accent falls on the first syllable of the termination, इ *i* not being counted, e.g. 1 dual Par. from तुद् *tud* 'to hurt,' तुतुद्व *tutud-i-vá*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say in the singular Parasmaipada, is generally strengthened; when without it, that is to say in the dual and plural Parasmaipada and the whole Âtmanepada, it is very often weakened.

§ 114. I. In the strong forms, *i.e.* the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ *a*, when followed by a single radical consonant, ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, *e.g.* पत *pat*, ‘to fall,’ 3<sup>rd</sup> पपात *papāta*, 1<sup>st</sup> पपत *papāta*, or पपात *papāta*.

2. A final इ *i* or ई *ī* is changed in the third person to आय *āy*, in the first to अय *ay* or आय *āy*, in the second to ए *e*, or, when इ *i* is retained, अय *ay*, *e.g.* चि *chi*, ‘to arrange,’ 3<sup>rd</sup> चिचाय *chichāy-a*, 1<sup>st</sup> चिचय *chichāy-a* or चिचाय *chichāy-a*, 2<sup>nd</sup> चिचैथ *chiché-tha* or चिचयिथ *chichay-i-tha*.

3. A final उ *u* or ऊ *ū* is changed in the third person to आव *āv*, in the first to अव *av*, or आव *āv*, in the second to ओ *o*, or when इ *i* is retained (*cf.* § 117, 3), to अव *av*, *e.g.* दु *du*, ‘to go,’ 3<sup>rd</sup> दुदाव *dudāv-a*, 1<sup>st</sup> दुदव *dudāv-a* or दुदाव *dudāv-a*, 2<sup>nd</sup> दुदोथ *dudó-tha* or दुदविथ *dudav-i-tha*.

4. A final ऋ *ṛi* or ॠ *ṛī* becomes in the third person आर् *ār*, in the first अर् *ar* or आर् *ār*, in the second अर् *ar*, *e.g.* कृ *kṛi*, ‘to make,’ 3<sup>rd</sup> चकार *chakār-a*, 1<sup>st</sup> चकर *chakār-a*, or चकार *chakār-a*, 2<sup>nd</sup> चकथ *chakār-tha*.

5. A medial इ *i* followed by a single radical consonant is changed in the singular of the Parasmaipada to ए *e*, उ *u* to ओ *o*, ऋ *ṛi* to अर् *ar* (Guna), *e.g.* तुद् *tud*, 1<sup>st</sup> तुतोद् *tutód-a*, 2<sup>nd</sup> तुतोदिथ *tutod-i-tha*, 3<sup>rd</sup> तुतोद् *tutód-a*.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Âtmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ *i*, the base is weakened:—

1. In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118.

2. In the verbs which contain a medial अ *a* between two single consonants, provided the first consonant is not व् *v*, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2). These reject the reduplicated syllable and substitute ए *e* for the radical अ *a* in the whole Âtmanepada, in the dual and plural Parasm., and in the second pers. sing. Parasm. when the termination is preceded by इ *i*, e.g. पच् *pach*, 1<sup>st</sup> sing. Âtm. पेचि *pech-é*, 2<sup>nd</sup> पेचिषे *pech-ishé*, 1<sup>st</sup> dual Parasm. पेचिव *pech-ivá*, 2<sup>nd</sup> sing. Parasm. पेचिथ *pech-itha* (or पपकथ *papák-tha*).

§ 115. The finals of the base undergo the following changes before the terminations :—

1. Final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e.g. दा *dá*, in 2<sup>nd</sup> dual Par. ददथुस् *dad-áthus*, in 1<sup>st</sup> dual ददिव *dad-ivá*.

2. Final इ *i* and ई *ī* before terminations beginning with a vowel, are changed to य् *y*, but when preceded by a compound consonant to इय् *iy*, e.g. नी *nī*, ‘to lead,’ 1<sup>st</sup> dual Par. निन्यिव *niny-ivá*, क्री *krī*, ‘to buy,’ चिक्रियिव *chikriy-ivá*.

3. Final उ *u* and ऊ *ū* before vowels become उव् *uv*, e.g. ल *lú*, ‘to cut,’ लुलुविव *luluv-ivá*.

4. A final ऋ *ṛi* before vowels becomes र् *r*, but, when preceded by a compound consonant, अर् *ar*; e.g. कृ *kṛi*, 2<sup>nd</sup> dual Par. चक्रथुस् *chakr-áthus*, but स्मृ *smṛi*, ‘to remember,’ सस्मरथुस् *sasmar-áthus*.

5. A final ॠ *ṛī* becomes अर् *ar*, e.g. कृ *kṛī*, ‘to throw,’ 2<sup>nd</sup> dual Par. चक्रथुस् *chakar-áthus*, 1<sup>st</sup> dual चक्रिव *chakar-ivá*.

6. For the changes of final consonants cf. § 112, Obs. 2.

§ 116. Concerning the terminations :—

I. Cf. § 112, Obs. 2.

II. ध्वे *dhve*, the termination of the second person plural Âtman. without इ *i*, becomes द्वे *dhve*:—I. When preceded by इ *i*, e.g. व्रश्च

*vraçch*, which, according to §§ 112, Obs. 2; 102 and 99, 2, is changed to व्रड् *vrad*, makes वव्रड्ध्वे *vavrad-dhve*.—2. After the verbs द्रु *dru*, ‘to run,’ सु *sru*, ‘to flow,’ स्तु *stu*, ‘to praise,’ कृ *kṛi*, ‘to make,’ भृ *bhṛi*, ‘to bear,’ वृ *vṛi*, ‘to choose, etc.’, and सृ *sṛi*, ‘to go,’ e.g. from कृ *kṛi* चक्रुर्ध्वे *chakṛi-dhvé*.—3. This change is optional, when the इ *i*, by which this termination is generally preceded, follows य् *y*, or र् *r*, ल् *l*, व् *v*, or ह् *h*, e.g. लू *lū* लुलुविध्वे *luluv-idhve*, or लुलुविद्ध्वे *luluv-iḍhve*.

### § 117. PARADIGMS:—

1. Of verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*: दा *dā*, ‘to give.’

#### Parasmaipada.

ददौ  
*dādau*, I have given

ददिव  
*dādīva*

ददिम  
*dādīma*

ददार्थ or ददिय  
*dādārtha* *dādītha*

ददधुस्  
*dādīthūs*

दद  
*dāta*

ददौ  
*dādau*

ददतुस्  
*dādātūs*

ददुस्  
*dādūs*

#### Ātmanepada.

ददे  
*dādē*

ददिवहे  
*dādīvāhe*

ददिमहे  
*dādīmahē*

ददिषे  
*dādīṣhē*

ददार्थे  
*dādīrthē*

ददिध्वे  
*dādīdhvé*

ददे  
*dādē*

ददार्ते  
*dādārte*

ददिरे  
*dādīrē*

ख्या *khyā*, ‘to proclaim,’ चख्यौ *chakhyāu*, चख्ये *chakhyé*.

The verbs ending in ए *e*, ऐ *ai*, or ओ *o* follow strictly the analogy of the preceding, e.g. from गै, जगौ, जगार्थ or जगिय, etc.

2. Of verbs ending in इ *i*, or ई *ī*, (a) preceded by a single consonant: शि *ṣi*, ‘to sharpen.’

#### Parasmaipada.

शिश्य  
*ṣiṣāya*

शिश्यिव  
*ṣiṣyivā*

शिश्यिम  
*ṣiṣyīmā*

or शिश्यार्थ  
*ṣiṣārtha*

शिश्ये  
*ṣiṣētha*

शिश्यधुस्  
*ṣiṣyātūs*

शिश्य  
*ṣiṣyā*

or शिश्यिय  
*ṣiṣayītha*

शिश्यार्थ  
*ṣiṣārtha*

शिश्यतुस्  
*ṣiṣyātūs*

शिश्युस्  
*ṣiṣyūs*

#### Ātmanepada.

शिश्ये  
*ṣiṣyē*

शिश्यिवहे  
*ṣiṣyivāhe*

शिश्यिमहे  
*ṣiṣyīmāhe*

शिश्यिषे  
*ṣiṣyīṣhē*

शिश्यार्थे  
*ṣiṣyārthē*

शिश्यिध्वे  
*ṣiṣyīdhvé*

शिश्ये  
*ṣiṣyē*

शिश्यार्ते  
*ṣiṣyārte*

शिश्यिरे  
*ṣiṣyirē*

नी ‘to lead,’ निनय or निनार्थ *nināya*, निन्ये *ninyé*.



(b) Preceded by a compound consonant : क्री *krī*, 'to buy.'

Parasmaipada.

Ātmanepada.

चिक्राय चिक्रिय चिक्रियम चिक्रिये चिक्रियिह चिक्रियिमहे  
*chikrāya chikriyā chikriyamā chikriyē chikriyāhe chikriyamāhe*  
 or चिक्राय  
*chikrāya*

चिक्रेथ चिक्रियथुस् चिक्रिय चिक्रियिषे चिक्रियाथे चिक्रियिध्वे  
*chikrētha chikriyāthus chikriyā chikriyishē chikriyāthe chikriyādhvē*  
 or चिक्रियथ  
*chikrayitha* or चिक्रियिद्धे  
*chikriyādhvā*

चिक्राय चिक्रियतुस् चिक्रियुस् चिक्रिये चिक्रियाते चिक्रियिरे  
*chikrāya chikriyatūs chikriyūs chikriyē chikriyāte chikriyirē*  
 श्री *śrī*, 'to cook,' शिथ्रय or शिथ्राय *ṣiṭhāya*, शिथ्रिये *ṣiṭhriyē*.

3. Of verbs ending in उ *u* or ऊ *ū* : दु *du* 'to go.'

दुदव दुदुविव दुदुविम दुदुवे दुदुविवहे दुदुविमहे  
*dūdava dūduviva dūduvima dūduvē dūduvivāhe dūduvimāhe*  
 or दुदाव  
*dūdāva*

दुदोथ दुदुवथुस् दुदुव दुदुविषे दुदुवाथे दुदुविध्वे  
*dūdōtha dūduvāthus dūduvā dūduvishē dūduvāthe dūduvādhvē*  
 or दुदवथ  
*dūdavitha* or दुदुविद्धे  
*dūduvādhvē*

दुदाव दुदुवतुस् दुदुवुस् दुदुवे दुदुवाते दुदुविरे  
*dūdāva dūduvātūs dūduvūs dūduvē dūduvāte dūduvirē*

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where इ *i* must be retained, e.g. लू *lū*, लूलविय *lulav-i-tha*.

यु *yu*, 'to join,' युयव or युयाव, *yuyāva*, युयुवे *yuyuvē*; पू *pū*, 'to purify,' पुपव or पुपाव, *pupāva*, पुपुवे *pupuvē*.

4. Of verbs ending in ऋ *ṛi*, (a) preceded by a single consonant :

धृ *dhṛi*, 'to hold.'

दधर or दधार दधिव दधिम दधे दधिवहे दधिमहे  
*dādāra dādāra dādhrivā dādhrimā dādhrē dādhrivāhe dādhrimāhe*  
 दधर्थ दधथुस् दध दधिवे दधार्थे दधिविध्वे or दधिविद्धे  
*dādārtha dādhrāthus dādhrā dādhrivishē dādhrāthe dādhrivādhvē dādhrivādhvē*  
 दधार दधतुस् दधुस् दधे दध्याते दधिरे  
*dādāra dādhrātūs dādhrūs dādhrē dādhrāte dādhrirē*

हृ *hṛi*, 'to take,' जहर or जहार *jahāra*, जहृ *jahre*.

(b) Preceded by a compound consonant : स्मृ *smṛi*, ‘to remember.’

Parasmaipada.

Ātmanepada.

स्मरं	स्मरिव	स्मरिम	स्मरे	स्मरिवहे	स्मरिमहे
<i>śasmarā</i>	<i>śasmarivā</i>	<i>śasmarimā</i>	<i>śasmaré</i>	<i>śasmarivāhe</i>	<i>śasmarimāhe</i>

or स्मरारं  
*śasmarāra*

स्मरथ	स्मरथुस्	स्मर	स्मरिषे	स्मरार्थे	स्मरिध्वे
<i>śasmarātha</i>	<i>śasmarāthūs</i>	<i>śasmarā</i>	<i>śasmarishé</i>	<i>śasmarāthe</i>	<i>śasmarādhvé</i>

or स्मरिद्वे  
*śasmaridhvé*

स्मरारं	स्मरारुस्	स्मरार	स्मरे	स्मरार्ते	स्मरारे
<i>śasmarāra</i>	<i>śasmarārūs</i>	<i>śasmarāra</i>	<i>śasmarāre</i>	<i>śasmarārte</i>	<i>śasmarāre</i>

स्तृ *strī*, ‘to spread,’ तस्तर or तस्तार *tastāra*, तस्तरे *tastare*.

5. Of verbs ending in ऋ *ṛi*: कृ *kṛi*, ‘to throw.’

चकरं	चकरिव	चकरिम	चकरे	चकरिवहे	चकरिमहे
<i>cāḥakrā</i>	<i>cāḥakarivā</i>	<i>cāḥakarimā</i>	<i>cāḥakrē</i>	<i>cāḥakarivāhe</i>	<i>cāḥakarimāhe</i>

or चकारं  
*cāḥakāra*

चकरिथ	चकरथुस्	चकर	चकरिषे	चकारार्थे	चकरिध्वे
<i>cāḥakaritha</i>	<i>cāḥakarāthūs</i>	<i>cāḥakara</i>	<i>cāḥakarishé</i>	<i>cāḥakarārthe</i>	<i>cāḥakarādhvé</i>

or चकरिद्वे  
*cāḥakaridhvé*

चकारं	चकारुस्	चकार	चकरे	चकारार्ते	चकारारे
<i>cāḥakāra</i>	<i>cāḥakārūs</i>	<i>cāḥakara</i>	<i>cāḥakare</i>	<i>cāḥakārte</i>	<i>cāḥakāre</i>

6. Of verbs ending in consonants : शृच् *śuḥc*, ‘to grieve.’

शृशोचं	शृशृचिव	शृशृचिम	शृशृचे	शृशृचिवहे	शृशृचिमहे
<i>śuśōcha</i>	<i>śuśuḥchivā</i>	<i>śuśuḥchimā</i>	<i>śuśuḥché</i>	<i>śuśuḥchivāhe</i>	<i>śuśuḥchimāhe</i>

शृशोचिथ	शृशृचथुस्	शृशृच	शृशृचिषे	शृशृचार्ये	शृशृचिध्वे
<i>śuśōchitha</i>	<i>śuśuḥchāthūs</i>	<i>śuśuḥca</i>	<i>śuśuḥchishé</i>	<i>śuśuḥchārthe</i>	<i>śuśuḥchidhvé</i>

शृशोचं	शृशृचतुस्	शृशृचुस्	शृशृचे	शृशृचाते	शृशृचिरे
<i>śuśōcha</i>	<i>śuśuḥchātūs</i>	<i>śuśuḥchūs</i>	<i>śuśuḥché</i>	<i>śuśuḥchāte</i>	<i>śuśuḥchire</i>

बुध् *budh*, ‘to know,’ बुबोध *bubodha*, बुबुधे *bubudhe*.

7. Of verbs changing अ *a* to ए *e*, agreeably to § 114, II. 2:

तन् *tan*, ‘to stretch.’

Parasmaipada.				Âtmanepada.		
ततन <sup>1</sup> or ततान <sup>1</sup>	तेनिव	तेनिम	तेने	तेनिवहे	तेनिमहे	
<i>tatna</i> <i>tātāna</i>	<i>tenivā</i>	<i>tenimā</i>	<i>tené</i>	<i>tenivāhe</i>	<i>tenimāhe</i>	
तेनिय <sup>1</sup>	तेनयुस्	तेन	तेनिषे	तेनाथे	तेनिधे	
<i>tenitha</i>	<i>tenāthus</i>	<i>tenā</i>	<i>tenishé</i>	<i>tenāthe</i>	<i>tenidhré</i>	
ततान <sup>1</sup>	तेनतुस्	तेनुस्	तेने	तेनाते	तेनरे	
<i>tātāna</i>	<i>tenātus</i>	<i>tenūs</i>	<i>tené</i>	<i>tenāte</i>	<i>teniré</i>	

पच् *pach*, 'to cook,' पपच or पपाच *papācha*, पेचे *peche*.

§ 118. ALPHABETICAL LIST OF ANOMALOUS FORMS.

आनञ् in the Veda is optionally used for आनञ्ज (reduplicated base of अञ् 'to anoint') in the weak forms (§ 114, II).

आनर्क्, reduplicated base of अङ् 'to go,' e.g. 1 dual Parasmaipada आनर्क्वि.

आनप्, reduplicated base of अप् 'to pervade,' e.g. 1 singular Âtmanepada आनप्ते.

आर्, reduplicated base of अ 'to go,' e.g. 1 dual Par. आरिव.

आह, reduplicated form of a lost verb (अह), which furnishes only some persons of the reduplicated perfect of ब्रू 'to speak,' viz. Parasmaipada, singular 2. आतय (cf. § 102, नह), 3. आह, dual 2. आहत्युस्, 3. आहतुस्, plur. 3. आहस.

इयज्, reduplicated base of यज् 'to sacrifice,' in strong forms (§ 114, I.), i.e. the first and third persons singular Parasmaipada and optionally in the second, 1<sup>st</sup> इयज् or इयाज् (cf. ईज् and येज्).

ईज्, reduplicated base of यज्, in weak forms (§ 114, II.), i.e., the whole Âtmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e.g. 1<sup>st</sup> dual Par. ईजिव (cf. इयज्).

ईध्, reduplicated base of इन्ध् Âtman. 'to kindle,' in the Veda, 1<sup>st</sup> or 3<sup>rd</sup> sing. ईधे.

ईय्, reduplicated base of इ 'to go,' in the weak forms (§ 114, II.), e.g. 1<sup>st</sup> dual Par. ईयिव *īy-ivā*; in the singular Par. regularly (cf. § 111, II., and 114, I. 2), e.g. in the 3<sup>rd</sup> person इयाय *iyāy-a*.

<sup>1</sup> In the Veda also ततन्थ *tatānthā*.

उवच्, reduplicated base of वच् 'to speak,' in the singular of the Parasmaipada (*cf.* ऊच्), 3<sup>rd</sup> उवाच.

उवद्, like the preceding, of वद् 'to speak,' उवाद (*cf.* ऊद्).

उवप्, like the preceding, of वप् 'to sow,' उवाप (*cf.* ऊप् and वैप्).

उवय्, like the preceding, of वे 'to weave,' but also regularly ववे *e.g.* 1<sup>st</sup> person उवयं or उवायं or ववौ (*cf.* ऊव् and ऊय्).

उवश्, like the preceding, of वश् 'to desire' (*cf.* ऊश्).

उवस्, like the preceding, of वस् I. 1 'to dwell' (*cf.* ऊष्).

उवह्, like the preceding, of वह् 'to bear,' remember § 102 (*cf.* ऊह्).

ऊच्, reduplicated base of वच् 'to speak,' in the weak forms (§ 114, II.), 1<sup>st</sup> dual Par. ऊचिव (*cf.* उवच्),

ऊद्, reduplicated base of वद् 'to speak' (*cf.* उवद्), } in the weak  
ऊप्, reduplicated base of वप् 'to sow' (*cf.* उवप्), } forms.

ऊय्, reduplicated base of वे 'to weave,' in the weak forms, but also regularly, 1<sup>st</sup> dual Par. ऊयिव or वविव (*cf.* उवय् and ऊव्).

ऊर्णु, reduplicated base of ऊर्णु 'to cover.' In the second person singular Parasmaipada the termination is only इय्, and the final उ may optionally be changed to अच् or उच्, ऊर्णुनविथ or ऊर्णुनविथ्; in the other forms उ is changed regularly, in the first person singular Parasmaipada to अच् or आच्, in the third to आव्, in all the rest to उच्; 3<sup>rd</sup> sing. Par. ऊर्णुनाव्, 1<sup>st</sup> dual ऊर्णुनविव.

ऊव्, reduplicated base of वे 'to weave,' in the weak forms (§ 114, II.), 1<sup>st</sup> dual Par. ऊविव (*cf.* ऊय् and उवय्).

ऊश्, redupl. base of वश् (*cf.* उवश्).

ऊष्, redupl. base of वस् (*cf.* उवस्), 1<sup>st</sup> dual Par. ऊषिव. } in the

ऊह्, redupl. base of वह् (*cf.* उवह्). } weak } forms.

येय् may optionally be used as base of the perfect of ग्रन्थ 'to tie,' in the weak forms (§ 113, II.), 1<sup>st</sup> dual Par. येथिव, or regularly जयन्थिव.

चक्र, reduplicated base of कृ 'to make,' has the initial इ of the personal terminations only in the third person plural Âtmanepada, *e.g.* 1<sup>st</sup> dual Par. चक्रव, but चक्रिरे *chakr-iré*.

चख्, reduplicated base of खन् 'to dig,' in the weak forms (§ 114, II.), *e.g.* चखिव, 1<sup>st</sup> dual Par.

चस्कार्, reduplicated base of क् 'to make,' when combined with certain prepositions, after which it becomes स्क्व (cf. § 189, Observ. 4), *e.g.* 3<sup>rd</sup> sing. Par. सं चस्कार्, 1<sup>st</sup> dual सं चस्करिव.

चिकि (and regularly चिचि), reduplicated base of चि 'to arrange,' 3<sup>rd</sup> singular Parasmaipada चिकाय or चिचाय.

जच्, reduplicated base of घस् 'to eat,' in the weak forms (§ 114, II.), 1<sup>st</sup> dual Par. जच्चिव.

जगल् or जगर्, reduplicated base of गृ 'to swallow.'

जगृह्, reduplicated base of ग्रह् 'to take,' in the weak forms (§ 114, II.), जगृहिव, 1<sup>st</sup> dual Par.

जग्म्, like the preceding of गम् 'to go,' जग्मिव.

जघन्, reduplicated base of हन् 'to kill,' in the singular Parasmaipada, *e.g.* 3<sup>rd</sup> person जघान् (cf. जघ्).

जघ् of हन् 'to kill,' in the weak forms (§ 114, II.), *e.g.* 1<sup>st</sup> dual Parasmaip. जघ्मिव (cf. जघन्).

जजम्, reduplicated base of जम् 'to gape,' 1<sup>st</sup> sing. जजम्हे.

जजागर्, and without reduplication (cf. § 47), जागर्, redupl. base of जागृ 'to wake,' 3<sup>rd</sup> sing. Par. जजागार or जागार, 1<sup>st</sup> dual जजागरिव or जागरिव.

जञ्, reduplicated base of जन् 'to bring forth,' in the weak forms (§ 114, II.), जञ्मिव, 1<sup>st</sup> dual Parasmaipada.

जागर्, see जजागर्.

जिगि, reduplicated base of जि 'to conquer,' 3<sup>rd</sup> sing. Par. जिगाय 1<sup>st</sup> dual Par. जिगिव.

जिघि of हि 'to go,' जिघाय, जिघिव.

जिज्या of ज्या, 'to become old,' जिज्यौ, जिज्यिव.

जिज्यो of ज्यो, 'to restrain,' 1<sup>st</sup> sing. ज्जि. 'to restrain,' 1<sup>st</sup> sing. ज्जि.

जुगूह् of गुह्, 'to hide,' in the first and third persons singular Parasmaipada, and in the second if इ is retained, 1<sup>st</sup> and 3<sup>rd</sup> sing. Par. जुगूह, 2<sup>nd</sup> जुगूहिथ or जुगोढ.

जुह् of ह्रे, 'to call,' *e.g.* 3<sup>rd</sup> singular Par. जुहाव, 1<sup>st</sup> dual जुह्विव.

जिर् of जृ, 'to grow old,' may optionally be used as base of the weak forms (§ 114, II.), 1<sup>st</sup> dual Parasm. जजरि्व or जेरि्व.

तन्, Vedic reduplicated base of तन्, 'to stretch,' in the weak forms (§ 114, II.), e.g. 2<sup>nd</sup> sing. Âtm. तन्निषे.

तचप्, reduplicated base of तृप् 'to satisfy,' in the second person singular Parasmaipada, when without इ, तचप्थ्य, or regularly ततप्थ्य and ततर्पिथ.

तस्तम्, Vedic reduplicated base of स्तम् 'to stop,' in the weak forms (§ 114, II.), तस्तम्तुस्, 3<sup>rd</sup> dual Par.

तिष्ठि्व, reduplicated base of ठि्व 'to spit,' also regularly टिष्ठि्व.

तिष्ठीव्, reduplicated base of ठीव् 'to spit,' also regularly टिष्ठीव्.

तुष्टु, reduplicated base of स्तु 'to praise,' retains इ only in the termination of the third person plural Âtmanepada, e.g. 1<sup>st</sup> dual Par. तुष्टुव.

तेरु, reduplicated base of तृ 'to cross,' in the weak forms (§ 114, II.), तेरि्व, 1<sup>st</sup> dual Par.

चेप्, reduplicated base of चप् 'to be ashamed,' in the same inflexions, चेपि्व.

चेस् (?), reduplicated base of चस् 'to fear,' optionally in the same inflexions, तच्चसि्व or चेसि्व.

ददद्, reduplicated base of दद् 'to give' (against § 114, II. 2), ददद्वि्व.

ददश्, reduplicated base of दश् 'to bite,' optionally in the weak forms (§ 114, II.), ददंश्चि्व or ददश्चि्व.

ददृ, reduplicated base of दृ 'to burst,' optionally in the weak forms (§ 114, II.), e.g., ददरि्व or दद्वि्व.

ददृप्, reduplicated base of दृप् 'to be proud,' optionally in the second person singular Parasmaipada, when without इ, ददृप्थ्य or ददृप्थ्य or ददर्पिथ.

ददृश्, reduplicated base of दृश् 'to see,' in the second person singular Parasmaipada, when without इ, ददृष्ठ (or ददर्शिथ).

दिगि, reduplicated base of दि Âtm. 'to protect,' 1<sup>st</sup> sing. दिग्धि.

दिदीच्, reduplicated base of दी Âtm. 'to go to ruin,' 1<sup>st</sup> sing. दिदीचे.

दिद्युत्, reduplicated base of द्युत् 'to shine,' दिद्युते.

दुदु, reduplicated base of द्रु 'to run,' retains the इ of the terminations only in the 3<sup>rd</sup> pers. plural Âtm.; e.g. दुदुव, but दुदुविरि.

देभ्, reduplicated base of दम् 'to hurt,' optionally in the weak forms (§ 114, II.), देभिव or द्दम्भिव.

ननंश्, reduplicated base of नश् 'to perish,' in the second person singular Parasmaipada when without इ, ननंश् (or नेशिश्, § 114, II. 2).

पप्, reduplicated base of पत् 'to fall,' in the Veda, in the weak forms (§ 114, II.), पप्तिम.

पप्, reduplicated base of पन् Âtm. 'to praise,' likewise in the Veda, पप्ते.

पप्, reduplicated base of पू 'to fill,' optionally in the weak forms (§ 114, II.) e.g. पपरिव or पप्रिव.

पिष्, reduplicated base of प्याच् Âtm. 'to be exuberant,' पिषि.

फेण्, reduplicated base of फण् 'to go,' optionally in the weak forms (§ 114, II.), फेणिव or पफणिव.

फेल्, reduplicated base of फल् 'to burst,' in the weak forms (§ 114, II.), e.g. फेलिव.

वप्स्, reduplicated base of भस् 'to eat,' in the Veda, in the weak forms (§ 114, II.).

वभर्ज् optionally instead of वभञ्ज् from भञ्ज् 'to fry,' e.g. 2<sup>nd</sup> sing. Par. वभर्ज्थि or वभञ्जिथ, or without इ, वभर्ध् or वभर्ध् (cf. § 102).

वभूव्, reduplicated base of भू 'to become,' 'to be.' It is conjugated as follows :—

वभूव्	वभूविव	वभूविम	वभूवे	वभूविवहे	वभूविमहे
<i>bābhūva</i>	<i>bābhūvīva</i>	<i>bābhūvimā</i>	<i>bābhūve</i>	<i>bābhūvivāhe</i>	<i>bābhūvimāhe</i>
वभूविथ	वभूवथुस्	वभूव	वभूविषे	वभूवार्थे	वभूविध्वे
<i>bābhūvit̥ha</i>	<i>bābhūvāt̥hus</i>	<i>bābhūvā</i>	<i>bābhūviṣhe</i>	<i>bābhūvār̥the</i>	<i>bābhūvidhvē</i>
					or वभूविद्ध्वे
					<i>bābhūvidhvē</i>
वभूव्	वभूवतुस्	वभूवुस्	वभूवे	वभूवार्ते	वभूविरि
<i>bābhūva</i>	<i>bābhūvātus</i>	<i>bābhūvūs</i>	<i>bābhūve</i>	<i>bābhūvārtē</i>	<i>bābhūvirī</i>

वभृ, reduplicated base of भृ 'to bear,' retains इ only in the third person plural Âtmanepada, वभृव, but वभिरे.

भेज्, reduplicated base of भज् 'to divide,' in the weak forms (§ 114, II.), भेजिव, भेजयुस्.

भेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, 1<sup>st</sup> sing. भेजे or वभ्राजे.

भेम, reduplicated base of भ्रम् 'to whirl,' optionally in the weak forms (§ 114, II.), भेमिव or वभ्रमिव.

भेष्, reduplicated base of भ्राष् Âtm. 'to shine,' optionally, भेष्टे or वभ्राष्टे.

भ्लेष्, reduplicated base of भ्लाष् Âtm. 'to shine,' optionally.

ममज्, reduplicated base of मज् 'to dive,' in the second person singular Parasmaipada, when without इ, ममङ्कथे, else ममज्जिथ.

ममा, reduplicated base of मि II. 5, 'to throw,' and मी II. 9, 'to hurt,' in the singular Parasm. ममाँ, but 1<sup>st</sup> dual मिम्विव.

ममृ, reduplicated base of मृ Âtm. 'to die,' is conjugated in the Parasmaipada, e.g. 1<sup>st</sup> sing. ममरँ or ममारँ, etc.

ममार्ज्, see ममृज्.

ममृज्, reduplicated base of मृज् 'to wipe.' In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become मार्ज्, e.g. 1<sup>st</sup> and 3<sup>rd</sup> sing. ममार्ज्, 3<sup>rd</sup> plur. ममार्जुस् or ममृजुस्. This verb belongs to those which may optionally reject the initial इ of the termination, except in the third person plural Âtmanepada. The 1<sup>st</sup> dual Par. for instance may be ममृज्व or ममृज्विव or ममार्ज्विव.

मम् in the Veda instead of मेन् (§ 114, II. 2) from मन् 'to think,' मम्वार्थे.

येज् in the Veda, optionally in the weak forms (§ 114, II.), of यज् 'to sacrifice,' e.g. 1<sup>st</sup> sing. Âtm. येजे (cf. इयज्, ईज्).

ररन्ध, reduplicated base of रध् 'to perish,' before terminations beginning with a vowel, e.g. 1<sup>st</sup> and 3<sup>rd</sup> person sing. Parasm. ररन्धे, 2<sup>nd</sup> person ररन्धिथ, but without इ, ररन्धे.



रेज्, reduplicated base of राज् 'to shine,' in the weak forms (§ 114, II.), *e.g.* रेजिव or रराजिव.

रेध्, reduplicated base of राध्, but only when it means 'to hurt,' in the weak forms (§ 114, II.).

लला, reduplicated base of ली 'to adhere,' optionally in the singular Parasmaipada, *e.g.* 3<sup>rd</sup> person ललौ or लिलाय, but in the Âtm. regularly लिख्ये (Sch. Pāṇini VI. 1, 51; *cf.* Westergaard, Radices).

ववक्, reduplicated base of वङ्क् 'to be crooked,' in the Veda in the weak forms (§ 114, II.), *e.g.* वावक्ने, 3<sup>rd</sup> plur. Âtm. without इ.

ववृ, reduplicated base of वृ 'to select,' etc., attaches the terminations without इ, except in the second person Par. (but in the Veda also here) and in the third plural Âtm., ववृव, ववरिथ (Ved. ववर्य) वव्रिरे.

वञ्, instead of ववन्, from वन् 'to honour,' in the weak forms (§ 114, II.), in the Veda, *e.g.* वञ्ने, 1<sup>st</sup> and 3<sup>rd</sup> sing. of the Âtmanepada.

विद् 'to know.' If the perfect of this verb is used in the sense of the present (§ 108, p. 91), it rejects the reduplication and the initial इ of the terminations, *e.g.* 1<sup>st</sup> and 3<sup>rd</sup> sing. Par. विदे, 2<sup>nd</sup> sing. वित्य, 1<sup>st</sup> dual Par. विद्, 1<sup>st</sup> plur. Par. विद्म. These anomalies are restricted to the Parasmaipada.—When expressing the perfect it is formed regularly, विवेद, etc.

विविच्, reduplicated base of व्यच् 'to surround,' in the weak forms (§ 114, II.), विविचिव (*cf.* विव्यच्).

विविध्, reduplicated base of व्यध् 'to beat,' in the weak forms (§ 114, II.), *cf.* विव्यध्.

विव्यच्, reduplicated base of व्यच् in the sing. Par. (*cf.* विविच्.)

विव्यथ्, reduplicated base of व्यथ्, Âtm. 'to tremble,' 1<sup>st</sup> sing. विव्यथे.

विव्यध्, reduplicated base of व्यध्, in the sing. Par. (*cf.* विविध्).

विव्यच्, reduplicated base of व्ये 'to cover,' in the singular Parasm. necessarily, in the other forms optionally, *e.g.* 3<sup>rd</sup> sing. Parasm. विव्याय, 1<sup>st</sup> dual Par. विव्यिव or विव्ययिव.

वेप्, reduplicated base of वप्, in the Veda optionally in the weak forms (§ 114, II.), *e.g.* वेपे; *cf.* उवप्, ऊप्.

वेम्, reduplicated base of वम् 'to vomit,' likewise.

शश्स्, reduplicated base of शस् 'to hurt' (against § 114, II. 2), शश्सिव.

शश्, reduplicated base of शृ 'to hurt,' optionally in the weak forms (§ 114, II.), *e.g.* शश्रिव or शश्चिव.

शुम्, reduplicated base of श्वि 'to swell,' optionally, *e.g.* 3<sup>rd</sup> sing. Par. शुशावं or शिश्वायं.

शुश्रु, reduplicated base of श्रु 'to hear,' rejects the initial इ of the terminations, except in the 3<sup>rd</sup> plur. Âtm., *e.g.* 1<sup>st</sup> dual Par. शुश्रुव, but शुश्रुविरे.

श्रेय्, reduplicated base of श्रय्, and optionally of श्रन् 'to loosen,' in the weak forms (§ 114, II.), *e.g.* श्रेथिव or शश्रन्थिव.

सख् in the Veda instead of सेच्, from सच् 'to follow,' *e.g.* सखिरे.

ससज्, reduplicated base of सज् 'to stick,' optionally in the weak forms (§ 114, II.), *e.g.* ससजिव or ससज्जिव.

ससूव, reduplicated base of सू 'to bring forth,' in the Veda, ससूवं (*cf.* वभूवं).

ससृ, reduplicated base of सृ 'to go,' rejects the initial इ of the terminations, except in the 3<sup>rd</sup> plur. Âtm., *e.g.* ससृव.

सस्रज्, reduplicated base of सृज् 'to abandon,' in the second pers. singular Parasm. when without इ, सस्रष्टे or ससर्जिथ.

सस्वज्, reduplicated base of स्वज् Âtm. 'to embrace,' optionally, *e.g.* सस्वजे or सस्वज्जे.

सुषुप्, reduplicated base of स्वप् 'to sleep,' in the weak forms (§ 114, II.), *e.g.* सुषुपिव (*cf.* सुष्वप्).

सुष्वप्, reduplicated base of स्वप् 'to sleep,' in the strong forms (§ 114, I.), *e.g.* 3<sup>rd</sup> singular Parasm. सुष्वाप.

स्तेन् (?), reduplicated base of स्तन् 'to sound,' optionally in the weak forms (§ 114, II.).

स्तेम् (?), reduplicated base of स्तम् 'to be unconfused,' like the preceding.

स्वम्, reduplicated base of स्वम् 'to sound,' like the preceding, *e.g.* स्वमुस् or सस्वमुस्, 3<sup>rd</sup> plur. Par.

स्विन्, reduplicated base of स्विन् 'to sound,' like the preceding.

*Observ.* In the Veda the reduplication is sometimes rejected.

§ 119. The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई *ī*, ऊ *ū*, ऋ *ṛ*, a diphthong, or इ *i*, उ *u*, ऋ *ṛi* followed by a compound consonant. All other verbs take the periphrastic form.

## 2. PERIPHRASTIC PERFECT.

§ 120. According to the preceding paragraph the periphrastic perfect is formed :—

I. From primitive verbs 1. consisting of more than one syllable, *e.g.* चकास् *chakās*, 'to shine.'

2. Beginning: (a) with ई *ī*, ऊ *ū*, ऋ *ṛ*, or a diphthong, *e.g.* ईड् *īḍ* 'to praise.'

(b) With इ *i*, उ *u*, ऋ *ṛi*, followed immediately by more than one consonant, *e.g.* इन्ध् *indh* 'to kindle.'

II. From all the derivative verbs (§§ 39-62; *cf.* Pāṇini, III. 1, 35).

§ 121. The periphrastic perfect is formed by affixing आम् *ām* to the verb, *e.g.* चकासाम् *chakās-ām*, ईडाम् *īḍ-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू *bhū*, 'to become,' or कृ *kṛi*, 'to make,' which lose their accents.

When, according to § 65, the verb ought to be conjugated in the Âtmanepada, the reduplicated perfect of कृ *kṛi* follows the Âtmanepada, but अस् *as* and भू *bhū* are always conjugated in the Parasmaipada, *e.g.* ईड् *īḍ*, Âtm., 1<sup>st</sup> sing. perfect with कृ *kṛi*, ईडां चक्रे *īḍām chakre*, with अस् *as*, or भू *bhū*, ईडामास *īḍām āsa*, ईडां बभूव *īḍām babhūva*.

§ 122. Before the affix आम् *ām*, the base undergoes the following modifications :—

1. A final अ *a*, or आ *ā*, is rejected, *e.g.* from बोधय *bodhaya*,

causal of बुध् *budh*, 'to understand,' बोधयाम् *bodhayām*; दरिद्रा *daridrā*, 'to be poor,' दरिद्राम् *daridrām*.

2. A final इ *i* or ई *ī* is changed to अय् *ay*, उ *u* or ऊ *ū* to अव् *av*, ऋ *ṛi* or ॠ *ṛī* to अर् *ar* (guṇa), e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' बोभवाम् *bobhavām*.

3. Penultimate इ *i*, उ *u*, or ऋ *ṛi*, followed by a simple consonant, are changed to ए *e*, ओ *o*, अर् *ar* (guṇa), e.g. वावृत् *vāvr̥it*, 'to choose,' वावर्ताम् *vāvartām*. The last इ *i* of the desiderative preceding ष् remains unchanged, e.g. बुबोधिषाम् *bubodhish-ām*; also *i*, *u*, *ṛi*, *ṛī* of frequentatives, followed by a radical consonant.

4. The rule, given § 59, 5. applies also here, e.g., वेभिद्य *bebhīdyā*, frequentative of भिद् *bhid*, 'to split,' makes वेभिदाम् *bebhīdām*; नमस्य *namasya*, नमस्याम् *namasy-ām* or नमसाम् *namas-ām*.

§ 123. PARADIGM: छाद्य *chhādaya* I. 10, of छद् *chhad* 'to shade.'

छादयाम् <i>chhādayām</i>	आस	OR	बभूव	OR	चकार	OR	चकार	OR	चक्रे
	āsa		babhūva		chakara		chakāra		chakre
	आसिथ		बभूविथ		चकर्थ				चक्रषे
	āsitha		babhūvitha		chakartha				chakṛṣhe
	आस		बभूव		चकार				चक्रे
	āsa		babhūva		chakara				chakre
	आसिव		बभूविव		चक्रव				चक्रवहे
	āsiva		babhūviva		chakriva				chakrivāhe
	आसथुस्		बभूवथुस्		चक्रथुस्				चक्राथे
	āsathus		babhuvathus		chakrathus				chakrāthe
	आसतुस्		बभूवतुस्		चक्रतुस्				चक्राते
	āsatus		babhūvatus		chakratus				chakrāte
	आसिम		बभूविम		चक्रम				चक्रमहे
	āsima		babhūvima		chakrīma				chakrīmāhe
	आस		बभूव		चक्र				चक्रहे
	āsa		babhūva		chakra				chakrāhe
	आसुस्		बभूवुस्		चक्रुस्				चक्रिरे
	āsus		babhūvus		chakrus				chakrīre

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS.

अयाम् from अय् 'to go' (against § 119).

आसाम् from आस् *Ātm.* 'to sit' (likewise).

ऋतोयाम् from ऋत् 'to blame' (*cf.* § 81), which forms also a reduplicated perfect.

ओषाम् from उष् 'to burn' (against § 119, forms also a reduplicated perfect).

कामयाम् from कम् 'to love,' like the preceding.

कासाम् from कास् 'to cough' (against § 119).

गोपायाम् from गुप् 'to protect' (*cf.* § 81), which forms also a reduplicated perfect.

जिह्वयाम् from ह्री 'to be ashamed,' with reduplication (against § 119); forms also a reduplicated perfect.

जुह्वाम् from ऊ 'to sacrifice,' like the preceding.

दयाम् from द्य 'to give' (against § 119).

दीध्याम् from दीधी 'to shine' (against § 122, 2).

धूपायाम् from धूप 'to fumigate' (*cf.* § 81); forms also a reduplicated perfect.

पणायाम् from पण्, and } 'to praise,' like the preceding.  
पनायाम् from पन् }

विभयाम् from भी 'to fear,' with reduplication; against § 119; forms also a reduplicated perfect.

विभराम् from भृ 'to bear,' like the preceding.

विच्छायाम् from विच् 'to go' (*cf.* § 81), forms also a reduplicated perfect.

विदाम् from विद् 'to know,' against § 119; forms also a reduplicated perfect.

वेव्याम् from वेवी 'to go,' against § 122, 2.

#### SIXTH VERBAL FORM: AORIST.

§ 125. The aorist has seven forms. But most verbs are restricted to one, some admit of two, and very few of three.

§ 126. Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् *as*

‘to be.’ We shall call the latter compound aorists, and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74, 1. It is rejected when the aorist is used with the negative particle **मा** *mā*, or **मा स्म** *mā sma*, in the sense of a prohibitive imperative; in the Veda also in many other instances.

### THE THREE SIMPLE AORISTS

#### FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 74, 2). Verbs ending in **आ** *ā* or diphthongs, and frequentatives take **उस्** *us* in the third person plural Parasmaipada, before which final **आ** *ā* and diphthongs are rejected, e.g. **दा** *dā*, ‘to give,’ **अदा** + **उस्** *ādā + us = अदुस्* *ādus*. Before the other terminations final diphthongs are changed to **आ** *ā*, e.g. **धे** *dhe*, ‘to drink,’ **अधे** + **म** *ādhe + ma = अधाम* *ādhāma*. The initial **अ** *a* of the termination of the first person singular Parasmaipada is dropped after **आ** *ā*, e.g. **अधा** *adhā* (instead of **अधे** *adhe*) + **अस्** *am* becomes **अधाम्** *ādhām*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda, however, it is used more frequently. The first aorist is conjugated in the Parasmaipada only (but cf. § 130). A radical **ञ** *ṛi* is changed to **अर्** *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e.g. **वृज्** *vṛij* makes in the 2<sup>nd</sup> and 3<sup>rd</sup> persons sing. Par. **अवर्क** *āvark*.

§ 130. Nine verbs ending in **न्** *n* or **ण्** *ṇ* take this form in the second and third persons singular of the Âtmanepada, before the terminations of which, viz., **थास्** *thās* and **त** *ta*, the nasal is rejected, e.g. **तन्** *tan*, ‘to stretch,’ **अतथास्** *ā-ta-thās*, **अतत** *ā-ta-ta*; **चण्** *ṇ*, ‘to go,’ **अथ्यास्** *ār-thās*, **आत** *ār-ta*.—**सन्** *san*, ‘to obtain,’ lengthens **अ** *a* at the same time, **असाथास्** *ā-sā-thās*, **असात** *ā-sā-ta*.

## § 131.

PARADIGM: दा *dā*, 'to give.'

SINGULAR.	DUAL	PLURAL.
अ॒दाम् <i>ádām</i> , 'I gave'	अ॒दाव् <i>ádāva</i>	अ॒दाम् <i>ádāma</i>
अ॒दास् <i>ádās</i>	अ॒दातम् <i>ádātām</i>	अ॒दात <i>ádāta</i>
अ॒दात् <i>ádāt</i>	अ॒दाताम् <i>ádātām</i>	अ॒दुस् <i>ádus</i>

From स्था *sthā*, 'to stand,' अ॒स्थाम् *ásthām*, etc.

## SECOND FORM OF THE AORIST.

§ 132. The augmented verb takes the terminations of the imperfect of the first conjugation, or rather of the sixth conjugational class (§ 80, 3), with which, if the augment is rejected, it agrees also in regard to the accent, *e.g.* imperfect of तुद् *tud* without augment तुद्म् *tud-ám*, तुद्स् *tud-ás*, etc.; aorist 2 of सिच् *sich*, सिचम् *sich-ám*, सिचस् *sich-ás*, etc. (*cf.* my 'Kurze Grammatik,' § 256).

The terminations therefore are :—

Parasmaipada.			Ātmanepada.		
अम् <i>am</i>	आव् <i>āva</i>	आम् <i>āma</i>	ए <i>e</i>	आवहि <i>āvahi</i>	आमहि <i>āmahi</i>
अस् <i>as</i>	अतम् <i>atām</i>	अत् <i>ata</i>	अथास् <i>athās</i>	एथाम् <i>ethām</i>	अध्वम् <i>adhvam</i>
अव् <i>at</i>	अताम् <i>atām</i>	अन् <i>an</i>	अत <i>ata</i>	एताम् <i>etām</i>	अन्त <i>anta</i>

§ 133. The second form of the aorist is used more frequently than the first (*cf.* my 'Vollständige Grammatik,' § 841).

Verbs containing ऋ *ṛi* change it to अर् *ar*: दृश् *dṛiṣ*, 'to see,' अ॒दर्शम् *á-darṣ-am*. A penultimate nasal is rejected: स्कन्द् *skand*, 'to ascend,' अ॒स्कदम् *á-skad-am* (see the list, § 137).

## § 134.

PARADIGM: सिच् *sich*, 'to sprinkle.'

अ॒सिचम् <i>ásicham</i>	अ॒सिचाव् <i>ásichāva</i>	अ॒सिचाम् <i>ásichāma</i>	अ॒सिचे <i>ásiche</i>	अ॒सिचावहि <i>ásichāvahi</i>	अ॒सिचामहि <i>ásichāmahi</i>
अ॒सिचस् <i>ásichas</i>	अ॒सिचतम् <i>ásichatām</i>	अ॒सिचत् <i>ásichata</i>	अ॒सिचथास् <i>ásichathās</i>	अ॒सिचेथाम् <i>ásichethām</i>	अ॒सिचध्वम् <i>ásichadhvam</i>
अ॒सिचत् <i>ásichat</i>	अ॒सिचताम् <i>ásichatām</i>	अ॒सिचन् <i>ásichan</i>	अ॒सिचत् <i>ásichata</i>	अ॒सिचेताम् <i>ásichetām</i>	अ॒सिचन्त <i>ásichanta</i>

From लिप् *lip*, 'to anoint,' अ॒लिपम् *álipam*, etc.

## THIRD FORM OF THE AORIST.

§ 135. In the third form the base is reduplicated and takes the terminations of the second form and the augment.

The rules for the reduplication of monosyllabic verbs are the same as those given for the reduplicated perfect (§ 111 and especially § 111, I).

A final इ *i* of the base is changed to इय् *iy*, a final उ *u* to उव् *uv*, radical ऋ *ri* to अर् *ar*, and final ए *e* is rejected, e.g. ग्री *gri*, ‘to go,’ अशिथ्रियम् *a-ṣi-ṣriy-am*, अशिथ्रियस् *aṣiṣriy-as*, etc.; द्रु *dru*, ‘to run,’ अद्रुद्रुवम् *a-du-druv-am*; धे *dhe*, ‘to drink,’ अद्धम् *a-da-dh-am*; कृ *kri*, ‘to make,’ अचकरम् *a-cha-kar-am*.

§ 136. This form is the regular aorist of all the derivative verbs ending in the affix अय *aya*, viz., causals, verbs of the tenth conjugational class, and denominatives in अय *aya*.

But there are some peculiarities regarding the modification of the bases as well as the reduplication.

I. The affix अय *aya* is rejected, तक्षय *taksh-aya*, causal of तच् *taksh*, ‘to slice,’ अततक्षम् *a-ta-taksh-am*.

II. A long vowel which by the rejection of अय *aya* has become the penultimate, is shortened, and for a penultimate diphthong its second part is substituted, viz., इ *i* for ए *e* and ऐ *ai*, उ *u* for ओ *o* and औ *au*, e.g. पाठय *pāth-aya*, causal of पठ् *paṭh*, ‘to recite,’ becomes पठ् *paṭh*; दापय *dāpaya*, causal of दा *dā*, दप् *dap*; रेपय *re-paya*, causal of री *rī* (§ 60), रिप् *rip*; स्फोरय *sphor-aya*, causal of स्फुर् *sphur*, स्फुर् *sphur*; भावय *bhāv-aya*, causal of भू *bhū*, भव् *bhav*.

There are many exceptions to the latter rule; thus the long vowels and diphthongs of denominatives remain unchanged, मालय *māl-aya*, from माला *mālā*, ‘a garland,’ becomes माल् *māl*. For other sporadic instances, as, टीक् *ṭīk*, from टीकय *ṭīk-aya*, causal of टीक् *ṭīk*, ‘to go,’ नेद् *ned*, from नेदय *ned-aya*, causal of निद् *nid*, ‘to blame’ and ‘to be near;’ लोक् *lok*, from लोकय *lok-aya*,



causal and tenth conj. cl. of लोक् *lok*, 'to see,' cf. my 'Vollständige Grammatik,' § 844.

III. If the verb contains अर् *ar*, आर् *ār*, ईर् *īr*, or अल् *al*, being modifications of ऋ *ṛi*, ॠ *ṛī*, or लृ *lī*, these letters either are left unchanged, or अर् *ar*, आर् *ār*, and ईर् *īr* are changed to ऋ *ṛi*, अल् *al* to लृ *lī*, e.g. वर्तय *vart-aya*, causal of वृत् *vṛit*, 'to be occupied,' may form its aorist either from वर्त *vart* or वृत् *vṛit*; मार्जय *mārjaya*, causal of मृज् *mṛij* (§ 60), either from मार्ज *mārj* or मृज् *mṛij*; कीर्तय *kīrt-aya*, tenth conj. cl. of कृत् *krīt* (§ 61), either from कीर्त् *kīrt* or कृत् *krīt*; कल्पय *kalpayā*, causal of क्लृप् *klīp*, 'to prosper,' either from कल्प् *kalp* or क्लृप् *klīp*.

IV. The verb modified according to the rules I. II. III. is the base of the reduplication. The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *ā*, ई *ī*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (cf. II. and § 46), e.g. from तक्षय *taḥ-hayā*. अततक्षम् *a-ta-taksh-am*; वर्तय *vartaya*, अववर्तम् *a-va-vart-am* (cf. III.); भिक्षय *bhikshaya*, causal of भिक्ष् *bhiksh*, 'to beg,' अविभिक्षम् *a-bi-bhiksh-am*; मालय *mālaya*, अममालम् *a-ma-māl-am*; टीकय *ṭīkaya*, अटिटीकम् *a-ṭi-ṭīk-am*; नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*; लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*.

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of ऋ *ṛi* and लृ *lī*.

1. A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *ī* when the verb begins with a single consonant, e.g. क्रमय *kramaya*, causal of क्रम् *kram*, 'to go,' अचि-क्रमम् *a-chi-kram-am*; पाठय *pāṭhaya*, causal of पठ् *paṭh*, अपीपठम् *a-pī-paṭh-am*; दापय *dāpaya*, causal of दा *dā*, अदीदपम् *a-dī-dap-am* (cf. II.).

*Exceptions.* (a) The exception 1 to the rule given in § 54, applies also here, e.g. च्यावय *chyāvaya*, causal of च्य् *chyu*, makes

अचुच्यवम् *a-chu-chyav-am*, or अचिच्यवम् *a-chi-chyav-am*; other examples see under 2.

(b) For some sporadic exceptions, cf. my 'Vollständige Grammatik,' §§ 844, 208, 209, 'Kurze Grammatik,' §§ 267-70, e.g. सभाजय *sabhājaya*, 'to honour,' अससभाजम् *a-sa-sabhāj-am*.

2. Medial इ *i* and उ *u*, when followed by a single consonant, are represented in the reduplicated syllable by इ *i* and उ *u* when the verb begins with a compound consonant, by ई *ī* and ऊ *ū* when the verb begins with a single consonant, e.g. क्षिपय *kshepaya*, causal of क्षिप् *kship*, 'to throw,' अचिक्षिपम् *a-chi-kship-am*; क्रोधय *krodhaya*, causal of क्रुध् *krudh*, 'to be angry,' अचुकुधम् *a-chu-krudh-am*; but भेदय *bhedaya*, causal of भिद् *bhid*, 'to split,' अवीभिदम् *a-bī-bhid-am*; बोधय *bodhaya*, causal of बुध् *budh*, अबूबुधम् *a-bū-budh-am*.

This rule applies also to उ *u*, when it represents an अ *a*, which is followed by व् *v*, according to Exc. a, from 1, e.g. (cf. § 54, 1) from द्रावय *drāvaya*, अदुद्रवम् *a-du-drav-am* (or अदिद्रवम् *a-di-drav-am*); from नावय *nāvaya*, अनूनवम् *a-nū-nav-am*.

There are some exceptions to this rule, e.g. from कुमारय *kumāraya*, denominative of कुमार *kumāra*, 'a youth,' अचुकुमारम् *a-chu-ku-mār-am*; cf. my 'Vollständige Grammatik,' §§ 844, 208, 209.

3. ऋ *ṛi* and ॠ *ṛi*, if preceded or followed by a compound consonant, are represented in the reduplicated syllable by इ *i*, else by ई *ī*, e.g. स्पर्शय *sparśaya*, causal of स्पृश् *spriṣ*, 'to touch,' when forming its aorist from स्पृश् *spriṣ* (cf. III.), makes अपिस्पृशम् *a-pi-spriṣ-am*; तृप्पय *trīppaya*, causal of तृप् *trīp*, 'to satisfy,' अति-तृप्पम् *a-ti-trīp-am*; but वर्तय *vartaya*, when forming its aorist from वृत् *vṛit* (III.), makes अवीवृतम् *a-vī-vṛit-am*; मार्जय *māṛjaya*, causal of मृज् *mṛij*, अमीमृजम् *a-mī-mṛij-am*; कीर्तय *kīrtaya*, tenth conj. class of कृत् *krīt*, अचीकृतम् *a-chī-krīt-am*; कल्पय *kalpaya*, अचीकृपम् *a-chī-klīp-am*.

V. Verbs beginning with a vowel or diphthong are reduplicated according to § 54, II., and augmented agreeably to § 74, 1,

e.g. (cf. § 54, II.) from आशय *āçaya*, reduplicated base अशिष् *a-çiç*, with augment and termination आशिष्म् *ā-çiç-am*; अभय *abhaya*, आविभम् *ā-bibhr-am*; अर्चय *archaya*, अर्चिचम् *ār-chich-am*; इन्धय *indhaya*, ऐन्दिधम् *ain-didh-am*.

§ 137. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES  
IN THE THREE SIMPLE FORMS OF THE AORIST.

अक्षम्, etc., 2<sup>nd</sup> form, from घस्, 'to eat,' with syncope for अघसम्.  
अख्यम्, etc., 2<sup>nd</sup> form, from ख्या, 'to speak,' by rejecting the final of the verb.

अग्लुचम्, etc., 2<sup>nd</sup> form, from ग्लुञ्च, 'to go.'

अचकथम्, or regularly अचीकथम्, etc., 3<sup>rd</sup> form, from कथ्, 10<sup>th</sup> conj. cl., 'to tell.'

अचचहम्, or regularly अचीचहम्, etc., 3<sup>rd</sup> form, from चह्, 10<sup>th</sup> conj. cl., 'to deceive.'

अचवेष्टम्, or regularly अचिवेष्टम्, etc., 3<sup>rd</sup> form, from चेष्ट, 'to struggle.'

अचुदम्, 2<sup>nd</sup> form (?), cf. अवुदम्.

अजगणम्, or regularly अजीगणम्, 3<sup>rd</sup> form, from गण्, 10<sup>th</sup> conj. cl., 'to number.'

अजिघ्रिपम्, 3<sup>rd</sup> form, from घ्रापय, causal of घ्रा, 'to smell.'

अजीहिपम्, Vedic 3<sup>rd</sup> form, from हापय, causal of हा, 'to leave.'

अजुहावम् or अजूहवम्, 3<sup>rd</sup> form, from ह्रायय, causal of ह्रे, 'to call' (formed as if the causal was \*हावय from ह्र for ह्रे).

अजूङ्गरम्, Vedic 3<sup>rd</sup> form, from ह्यारय, causal of हृ, 'to be crooked.'

अतत्वरम्, 3<sup>rd</sup> form, from त्वरय, causal of त्वर्, 'to hasten.'

अतस्तरम्, 3<sup>rd</sup> form, from स्तारय, causal of स्तृ, 'to spread' (अतिस्तरम्, which would be the regular form, is derived from स्तृ, which is identical with स्तृ).

अतिष्ठिपम्, 3<sup>rd</sup> form, from स्थापय, causal of स्था, 'to stand.'

अददरम्, 3<sup>rd</sup> form, from दारय, causal of दृ, 'to burst.'

अदिद्युतम्, 3<sup>rd</sup> form, from द्योतय, causal of द्युत्, 'to shine.'

अध्वसम्, 2<sup>nd</sup> form, from ध्वस्, 'to fall.'

अनेशम्, 3<sup>rd</sup> form, from नश्, 'to perish' (with syncope for \*अन-  
नश्म्, cf. § 114, II. 2).

अपतम्, 3<sup>rd</sup> form, from पत्, 'to fall' (with syncope for अपपतम्).

अपप्रथम्, 3<sup>rd</sup> form, from प्रथ्, 'to spread.'

अपस्यश्म्, 3<sup>rd</sup> form, from स्यश्, 'to take.'

अपीयम्, 3<sup>rd</sup> form, from पायय, causal of पा, 'to drink' (§ 60);  
with syncope for अपीपयम् (which appears actually in the Veda).

अबुदम्, 2<sup>nd</sup> form, from बुन्द् (ः or चुन्द्, बुन्द्).

अबुधम्, see अबुदम्.

अभूवम्, 1<sup>st</sup> form, from भू, 'to become,' which is changed to भूव्  
in the first person singular and in the third person plural Par. (cf.  
§ 118, p. 106); the other inflexions are regular, 2<sup>nd</sup> sing. अभूस्, etc.

अभश्म्, 2<sup>nd</sup> form, from भ्रश्, 'to fall.'

अभ्रसम्, 2<sup>nd</sup> form, from भ्रस्, 'to fall.'

अवोचम्, 3<sup>rd</sup> form (for \*अववचम् = अवउचम् = अवोचम्), from  
वच्, 'to speak.'

अशिषम्, 2<sup>nd</sup> form, from शास्, 'to instruct' (cf. § 108 and the  
accentuation when without augment, शिषम्).

अशूश्वम्, or regularly अशिश्चयम्, 3<sup>rd</sup> form, from श्वाचय, causal  
of श्वि, 'to swell,' 'to go.'

अश्रभम्, 2<sup>nd</sup> form, from श्रभ्, 'to be careless.'

अश्वम्, 2<sup>nd</sup> form, from श्वि, 'to swell.'

असस्मरम्, 3<sup>rd</sup> form, from स्मारय, causal of स्मृ, 'to recollect.'

असिध्वपम्, Vedic } 3<sup>rd</sup> form, from स्वापय, causal of स्वप्, 'to  
असूषपम्, common } sleep.'

अस्कादम्, 2<sup>nd</sup> form, from स्काद्, 'to ascend.'

अस्तभम्, 2<sup>nd</sup> form, from स्तभ्, 'to stop.'

अस्यदम्, 2<sup>nd</sup> form, from स्यन्द्, 'to ooze,' only in the Parasm.

अस्रभम्, 2<sup>nd</sup> form, from स्रभ्, 'to be careless.'

अस्रश्म्, 2<sup>nd</sup> form, from स्रश्, }  
अस्रसम्, 2<sup>nd</sup> form, from स्रस्, } 'to fall.'

अस्रहम्, 2<sup>nd</sup> form, from स्रह्, 'to trust.'

अद्भुम्, 2<sup>nd</sup> form, from ह्वे, 'to call.'

आन्ध्रम्, 3<sup>rd</sup> form, from अन्धय, 10<sup>th</sup> conj. cl. of अन्ध्, 'to be blind.'

आस्यम्, 2<sup>nd</sup> (? or third, for primitive *ā-sas-am*) form, from अस्, 'to throw.'

औननम्, 3<sup>rd</sup> form, from ऊनय, 10<sup>th</sup> conj. cl. of ऊन्, 'to diminish.'

और्णुवम्, 3<sup>rd</sup> form, from ऊर्णवय, causal of ऊर्णु, 'to cover.'

#### THE FOUR COMPOUND AORISTS.

§ 138. The imperfect and the two aorists of अस् *as*, by which the four last aorists are formed (§ 126), reject their initial आ *ā* (cf. § 139 sqq.).

#### FOURTH AND FIFTH FORMS OF THE AORIST.

§ 139. In both forms the augmented verb is compounded with the inflexions of the imperfect of अस् *as* (§ 108, p. 84), which reject their initial आ *ā*, viz., सम् *sam*, सीस् *sīs*, etc.; the third person plural substitutes सुस् *sus* for सन् *san*. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ *i* is inserted before them. When इ *i* is inserted the initial स् *s* of the terminations becomes ष *sh*, after which त् *t* and थ् *th* are changed to ट् *ṭ* and ठ् *ṭh* (§ 17). In the second and third persons singular of the Parasmaipada the initial स् *s* is rejected after the inserted इ *i*, and the latter combines with the ई *ī* of the termination to ई *ī*, \*इसीस् *isīs* = ईस् *īs*, \*इसीत् *isīt* = ईत् *īt*. The terminations therefore are:—

#### Parasmaipada.

In the fourth form.

In the fifth form.

सम् <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	इषम् <i>isham</i>	इष्वा <i>ishva</i>	इष्म <i>ishma</i>
सीस् <i>sīs</i>	सम् <i>stam</i>	स्त <i>sta</i>	ईस् <i>īs</i>	इष्टम् <i>isṭam</i>	इष्ट <i>iṣṭa</i>
सीत् <i>sīt</i>	स्ताम् <i>stām</i>	सुस् <i>sus</i>	ईत् <i>īt</i>	इष्टाम् <i>isṭām</i>	इषुस् <i>ishus</i>

### Âtmanepada.

In the fourth form.

सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
स्थास् <i>sthâs</i>	साधाम् <i>sâthâm</i>	ध्वम् <i>dhvam</i> (द्वम् <i>ḍhvam</i> , see Obs. 3)
स्त <i>sta</i>	साताम् <i>sâtâm</i>	सत <i>sata</i>

In the fifth form.

इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
इष्ठास् <i>ishthâs</i>	इषाधाम् <i>ishâthâm</i>	इध्वम् <i>idhvam</i> (इद्वम् <i>iḍhvam</i> , see Obs. 3)
इष्ट <i>ishṭa</i>	इषाताम् <i>ishâtâm</i>	इषत <i>ishata</i>

*Obs. 1.* ग्रह *grah*, ‘to take,’ inserts before all terminations, and the verbs ending in ऋ *ṛi* may insert in the Âtmanepada. ई *i* instead of इ *i*, e.g. 1<sup>st</sup> sing. Par. अग्रहीषम् *agrah-îsham*, Âtm. अग्रहीषि *agrah-îshi*, and from स्तृ *strî*, ‘to spread,’ 1<sup>st</sup> sing. Âtm. अस्तरिषि *astar-ishi* or अस्तरोषि *astar-îshi*.

*Obs. 2.* In the fourth form the terminations beginning with स् *s*, स्त *st*, or स्थ *sth* undergo the changes prescribed in § 17, e.g. अकार् *akâr* + स्तम् *stam* becomes अकार्षम् *akâr-shṭam*, from कृ *kṛi*, ‘to make.’

*Obs. 3.* The termination of the second pers. plur. Âtman. of the fourth aorist ध्वम् *dhvam*, if preceded by इ *i*, or any vowel or diphthong, except अ *a* or आ *â*, is changed to द्वम् *ḍhvam*, e.g. अकृ *akṛi* + ध्वम् *dhvam* makes अकृद्वम् *akṛi-ḍhvam*. In the fifth aorist the termination इध्वम् *idhvam* or, according to Obs. 1, ईध्वम् *iḍhvam*, if preceded by य *y*, व *v*, र *r*, ल *l*, or ह *h* (cf. § 116, II.), optionally becomes इद्वम् *iḍhvam*, or ईद्वम् *iḍhvam*, e.g. अलविध्वम् *alavidhvam*, or अलविद्वम् *alaviḍhvam*, from लू *lû*, ‘to cut.’

§ 140. Verbs ending in इ *i*, ई *î*, उ *u*, and ऋ *ṛi* generally take the fourth aorist; also some with final consonants, enumerated in my ‘Kurze Grammatik,’ § 283. Those ending in आ *â*, ए *e*, ऐ *ai*, and औ *o* take it in the Âtmanepada, optionally (viz., the fourth or the fifth form) also those which end in ऋ *ṛi*.

All the other verbs, especially those ending in ऊ *ū*, ऋ *rī*, or consonants, generally use the fifth form.

But there are many exceptions on either side; thus the verbs with final ऋ *rī*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth.

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *ī* are changed to ऐ *ai*, उ *u* to औ *au*, ऋ *rī* to आर् *ār*,<sup>1</sup> e.g. पच् *pach*, 'to cook,' अपाक्षम् *a-pāk-sham* (cf. § 145 and § 17), क्षिप् *kship* अक्षिप्सम् *a-kshaip-sam*, नी *nī* अनैषम् *a-nai-sham* (§ 17), तुद् *tud* अतौत्सम् *a-taut-sam*, कृ *krī* अकार्षम् *a-kār-sham* (§ 17).

In the Âtmanepada of the fourth form final इ *i* and ई *ī* are changed to ए *e*, उ *u* to ओ *o*, ऋ *rī* to ईर् *īr*, and, when preceded by labials or व *v*, to ऊर् *ūr*; final ए *e*, ऐ *ai*, and ओ *o* to आ *ā*, e.g. नी *nī* अनेषि *a-ne-shi* (§ 17), स्तृ *stṛī* अस्तीर्षि *a-stīr-shi*, त्रै *trai*, 'to protect,' अत्रासि *a-trā-si*.

In the Parasmaipada of the fifth form final उ *u* and ऊ *ū* of the base become आव् *āv*, final ऋ *rī* becomes आर् *ār*, e.g. क्षु *kshu*, 'to sneeze' (an exception from § 140), अक्षविषम् *a-kshāv-isham*, लू *lū*, 'to cut,' अलाविषम् *a-lāv-isham*, कृ *krī*, 'to throw,' अकारिषम् *a-kār-isham*. An अ *a* followed by a single radical consonant must be lengthened in some instances; sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. ज्वल् *jval*, 'to blaze,' अज्वालिषम् *a-jvāl-isham*, कण् *kaṇ*, 'to sound,' अकाणिषम् *a-kāṇ-isham*, or अकणिषम् *a-kaṇ-isham*, and स्यम् *syam*, 'to sound,' अस्यमिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *ī* become अय् *ay*, final उ *u* and ऊ *ū* become अव् *av*, and final ऋ *rī* and ॠ *ṛī* become अर् *ar*, e.g. डी *ḍī*, 'to fly,' अडयिषि *a-ḍay-ishi*; लू *lū*, अलविषि *a-lav-ishi*; कृ *krī*, अकरिषि *a-kar-ishi*.

<sup>1</sup> *Vṛiddhi*, p. 38, n.

In the Parasmaipada and Âtmanepada of the fifth form इ *i*, उ *u*, and ऋ *ṛi*, followed by a single radical consonant, are changed, इ *i* to ए *e*, उ *u* to ओ *o*, and ऋ *ṛi* to अर् *ar* (Guna), e.g. बुध् *budh*, 'to understand,' अवोधिषम् *a-bodh-isham*, अवोधिषि *a-bodh-ishi*. A final अ *a* is rejected, e.g. लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयिषि *a-lolúy-ishi*.

The rules laid down in § 56, I. 2, 3, apply also here, e.g. from बेभिद्य *bebhidyā* अवेभिदिषि *a-bebhid-ishi*.

*Exc.* There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs, enumerated in my 'Kurze Gramm.' (§ 117, Exc. 1, *b*, cf. § 279), which belong to the sixth conjug. class and contain a medial or final *u*, this vowel is only changed if final and long; then it becomes *uv*, e.g. कुच् *kuch*, 'to contract,' forms अकुचिषम् *a-kuch-isham*, गु *gu*, 'to void excrement,' अगुषम् *a-gu-sham*, but गू *gú*, अगुविषम् *a-guv-isham*. Others will be given in the list § 148. The inserted इ *i* of the desideratives and the radical vowel of the derivative verbs ending originally in य *ya* which must or may be rejected (§ 56, I. 2, 3), are left unchanged, e.g. बुवोधिष *bubodhisha*, अबुवोधिषिषम् *a-bubodhish-isham*, बेभिद्य *bebhidyā*, second frequentative of भिद् *bhid*, अवेभिदिषि *a-bebhid-ishi*.

§ 142. PARADIGM OF THE FOURTH FORM: नी *ní*, 'to lead.'

Parasmaipada.			Âtmanepada.		
अनैषम्	अनैष्व	अनैष्म	अनैषि	अनैष्वहि	अनैष्महि
<i>ánaisham</i>	<i>ánaishva</i>	<i>ánaishma</i>	<i>áneshi</i>	<i>áneshrahí</i>	<i>áneshmahí</i>
अनैषीस्	अनैष्टम्	अनैष्ट	अनैष्टास्	अनैष्टायाम्	अनैष्ट्वम्
<i>ánaishis</i>	<i>ánaishṭam</i>	<i>ánaishṭa</i>	<i>áneshṭhás</i>	<i>áneshṭhātām</i>	<i>áneshṭhvam</i>
अनैषीत्	अनैष्टाम्	अनैषुस्	अनैष्ट	अनैष्टाताम्	अनैषत
<i>ánaishít</i>	<i>ánaishṭām</i>	<i>ánaishrus</i>	<i>áneshṭa</i>	<i>áneshṭātām</i>	<i>áneshata</i>

From जि *jí*, 'to overpower,' अजैषम् *ájaiśham*, अजैषि *ájeshi*.

§ 143. PARADIGMS OF THE FIFTH FORM: लू *lú*, 'to cut,' बुध् *budh*, 'to understand.'



## Para-maipada.

## Âtmanepada.

अलाविषम् <i>âlarisham</i>	अलाविष्व <i>âlarishva</i>	अलाविष्म <i>âlarishma</i>	अलविषि <i>âlarishi</i>	अलविष्वहि <i>âlarishvahi</i>	अलविष्महि <i>âlarishmahi</i>
अलावीस् <i>âlaris</i>	अलाविष्टम् <i>âlarishatam</i>	अलाविष्ट <i>âlarishta</i>	अलविष्टास् <i>âlarishthâs</i>	अलविषाथाम् <i>âlarishathâm</i>	अलविध्वम् <i>âlaridhvam</i>
				OR अलविद्धम् <i>âlaridhvam</i>	
अलावीत् <i>âlarit</i>	अलाविष्टाम् <i>âlarishatam</i>	अलाविषुस् <i>âlarishus</i>	अलविष्ट <i>âlarishta</i>	अलविषाताम् <i>âlarishâtâm</i>	अलविषत <i>âlarishata</i>
अबोधिषम् <i>âbodhisham</i>	अबोधिष्व <i>âbodhishva</i>	अबोधिष्म <i>âbodhishma</i>	अबोधिषि <i>âbodhishi</i>	अबोधिष्वहि <i>âbodhishvahi</i>	अबोधिष्महि <i>âbodhishmahi</i>
अबोधीस् <i>âbodhis</i>	अबोधिष्टम् <i>âbodhishatam</i>	अबोधिष्ट <i>âbodhishta</i>	अबोधिष्टास् <i>âbodhishthâs</i>	अबोधिषाथाम् <i>âbodhishathâm</i>	अबोधिध्वम् <i>âbodhidhvam</i>
अबोधीत् <i>âbodhit</i>	अबोधिष्टाम् <i>âbodhishatam</i>	अबोधिषुस् <i>âbodhishus</i>	अबोधिष्ट <i>âbodhishta</i>	अबोधिषाताम् <i>âbodhishâtâm</i>	अबोधिषत <i>âbodhishata</i>

From वद् *vad*, 'to speak,' अवादिषम् *avâdisham*, अवदिषि *avâdishi*, etc.

§ 144. The terminations of the fourth form beginning with स्त *st* or स्थ *sth*, when preceded by a short vowel or a consonant, except a nasal or र *r*, reject their स् *s*, e.g. अकृ + स्थास् *akri + sthâs*, 2<sup>nd</sup> sing. Âtm. of कृ *kri*, becomes अकृथास् *akrithâs*, अक्षैप + स्तम् *akshaip + stam*, 3<sup>rd</sup> dual Parasm. of क्षिप् *kship*, अक्षैप्तम् *akshaiptam*.

§ 145. The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102, e.g. according to § 96, 1 and 3, साध् *sâdh* makes in the first person singular Parasm. असात्सम् *asât-sam*, according to §§ 144 and 96, 3 in the third pers. dual असाद्धाम् *asâd-dhâm*; according to § 96, 4, बुध् *budh*, in the first person singular Âtm. अभुत्सि *abhut-si*, in the second pers. plural अभुद्धम् *abhud-dhvam*; according to § 97, 1, पच् *pach*, in the first pers. singular Parasm. अपाक्षम् *apâk-sham*; दह् *dah*, अधाक्षम् *adhâk-sham*; according to § 97, 2, मन् *man*, in the first pers. singular Âtm. अमंसि *amañ-si*; according to

§ 98, 1, त्यज् *tyaj*, in the second pers. dual Parasm. (*cf.* § 144) अत्याक्तम् *atyāk-tam*; according to § 98, 2, प्रह् प्रचह् *prachh*, अप्राष्टम् *aprašh-tam*; according to § 98, 3, माह् *māh*, ‘to measure,’ in the second pers. dual अमाढम् *amāḍham* (§ 144), but, according to the exception, दह् *dah*, अदाग्धम् *adāgdham*; according to § 99, 1, पच् *pach*, in the second pers. plural Âtm. अपग्धम् *apag-dhvam*; according to § 99, 2, प्रह् *prachh*, अप्रड्ढम् *aprad-dhvam*; according to § 99, 3 माह् *māh*, अमाढम् *amāḍhvam*; दह् *dah*, अधग्धम् *adhag-dhvam*; according to § 102, नह् *nah*, in the first person singular Parasm. अनात्सम् *anāt-sam*, in the second person dual अनाद्धम् *anād-dham*, in the second pers. sing. Âtm. अनद्धास् *anad-dhās*; वह् *vah*, in the second pers. dual Par. अवोढम् *avodham*, in the singular Âtm. अवोढास् *avodhās*, but in the first pers. sing. Par. अवाक्षम् *avāk-sham*, Âtm. अवक्षि *avak-shi*.—A final स् *s* before स् *s* and त् *t* is changed to त् *t*, before घ् *dh* to द् *d*, e.g. वस् *vas*, ‘to dwell,’ 1<sup>st</sup> sing. Par. अवात्सम् *avāt-sam*, 2<sup>nd</sup> dual अवात्तम् *avāt-tam* (*cf.* § 144), 2<sup>nd</sup> plur. Âtm. अवद्धम् *avad-dhvam*.

#### SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of अस् *as*, which, according to § 136, V., and § 17, would be आसिषम् *ásisham*. The initial आ *á* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons, it is inflected after the analogy of the imperfect of अस् *as* (*cf.* my ‘Kurze Grammatik,’ §§ 287 and 270, Obs.).

This form is restricted to the Parasmaipada and to verbs ending in आ *á*, ए *e*, ऐ *ai*, ओ *o*, and some others.

Final diphthongs of the base are changed to आ *á*, and a final म् *m* becomes Anusvâra ँ, e.g. दै *dai*, ‘to purify,’ अदासिषम् *adásisham*; यम् *yam*, ‘to restrain,’ अयंसिषम् *ayañ-sisham*.

The terminations are :—

सिषम् <i>sisham</i>	सिष्व <i>sishva</i>	सिष्म <i>sishma</i>
सीस् <i>sís</i>	सिष्टम् <i>sishtam</i>	सिष्ट <i>sishta</i>
सीत् <i>sít</i>	सिष्टाम् <i>sishtām</i>	सिषुस् <i>sishus</i>

PARADIGM : या *yá*, ‘to go.’

अयासिषम् <i>áyásisham</i>	अयासिष्व <i>áyásishva</i>	अयासिष्म <i>áyásishma</i>
अयासीस् <i>áyásís</i>	अयासिष्टम् <i>áyásishtam</i>	अयासिष्ट <i>áyásishṭa</i>
अयासीत् <i>áyásít</i>	अयासिष्टाम् <i>áyásishtām</i>	अयासिषुस् <i>áyáshishus</i>

From ज्ञा *jñá*, ‘to know,’ अज्ञासिषम् *ajñásisham*, etc.

#### SEVENTH FORM OF THE AORIST.

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, e.g. आसम् *ásam*, आसस् *ásas*, etc. (cf. § 132), the initial आ *á* of which is rejected in accordance with § 138. The conjugation of (आ)सम् (*á*)*sam* has some irregularities, for which cf. my ‘Kurze Grammatik,’ § 289.

This form is only used by some verbs ending in श् *ś*, ष् *ṣh*, and ह् *h*, which are changed before the initial स *s* to क् *k* (cf. § 97, 1), after which the स *s* in its turn becomes ष् *ṣh* (§ 17), e.g. दिष् *diṣ*, ‘to show,’ अदिक्षम् *adik-sham*.

If a verb ending in ह् *h* begins with ग् *g*, ढ् *ḍ*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e.g. गुह् *guh*, अघुक्षम् *aghuk-sham*.

The terminations are :—

Parasmaipada.			Ātmanepada.		
सम् <i>sam</i>	साव <i>sava</i>	साम <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i>	सामहि <i>sāmahi</i>
सस् <i>sas</i>	सतम् <i>satam</i>	सत <i>sata</i>	सथास् <i>sathās</i>	साथाम् <i>sāthām</i>	सध्वम् <i>sadhvam</i>
सत् <i>sat</i>	सताम् <i>satām</i>	सन् <i>san</i>	सत <i>sata</i>	साताम् <i>sātām</i>	सन्त <i>santa</i>

PARADIGM: दि॒ष् *diṣ*, 'to show.'

अदि॑क्षम्	अदि॑क्षाव	अदि॑क्षाम्	अदि॑क्षि	अदि॑क्षावहि	अदि॑क्षामहि
<i>ādīkṣham</i>	<i>ādīkṣhāva</i>	<i>ādīkṣhāma</i>	<i>ādīkṣhi</i>	<i>ādīkṣhāvahi</i>	<i>ādīkṣhāmahi</i>
अदि॑क्षस्	अदि॑क्षतम्	अदि॑क्षत	अदि॑क्षथास्	अदि॑क्षाथाम्	अदि॑क्षध्वम्
<i>ādīkṣhas</i>	<i>ādīkṣhatam</i>	<i>ādīkṣhata</i>	<i>ādīkṣhathās</i>	<i>ādīkṣhāthām</i>	<i>ādīkṣhādhwam</i>
अदि॑क्षत्	अदि॑क्षताम्	अदि॑क्षन्	अदि॑क्षत	अदि॑क्षाताम्	अदि॑क्षन्त
<i>ādīkṣhat</i>	<i>ādīkṣhatām</i>	<i>ādīkṣhan</i>	<i>ādīkṣhata</i>	<i>ādīkṣhātām</i>	<i>ādīkṣhanta</i>

From दुह् *duh*, 'to milk,' अधुक्षम् *adhukṣham*, अधुक्षि *adhukṣhi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN  
THE FOUR COMPOUND FORMS OF THE AORIST.

अकुविषि, 1<sup>st</sup> sing. Âtm., etc., 5<sup>th</sup> form, from कू, 'to cry' (against § 141).

अकुषि, 1<sup>st</sup> sing. Âtm., 4<sup>th</sup> form, from कु, 'to cry' (against § 141).

अक्राक्षम्, 1<sup>st</sup> sing. Par., etc., अक्राष्टम्, 2<sup>nd</sup> dual, etc. (also regularly अक्राक्षम्, अक्राष्टम्), 4<sup>th</sup> form, from कृष्, 'to draw,' which optionally changes आर् to रा.

अगसि, 1<sup>st</sup> sing. Âtm., अगथास्, 2<sup>nd</sup> sing., etc., 4<sup>th</sup> form, from गम्, 'to go,' (also regularly अगंसि, अगंस्थास्, etc.).

(अधि) अगीषि, 1<sup>st</sup> sing. Âtm., etc., 4<sup>th</sup> form, from गा, 'to go,' but only when the verb is combined with the preposition अधि, and signifies 'to read.'

अगुविषम्, 1<sup>st</sup> sing. Par., 5<sup>th</sup> form, from गू } 'to void excrement.'

अगुषम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from गु }

अगुह्रहि, *cf.* the following.

अगूहिषम्, etc., 5<sup>th</sup> form, from गूह्, 'to cover.' This verb also takes the seventh form अघूक्षम्, etc., and in the second and third pers. sing., the first pers. dual, and the second pers. plural Âtmanepada also the first form, अगूढास्, अगूढ, अगुह्रहि, अघूढम्, or अघुक्षथास्, अघुक्षत, etc.

अग्रहीषम्, etc., 5<sup>th</sup> form, from ग्रह्, 'to take' (*cf.* § 139, Obs. 1).

अचासिषम्, etc., 6<sup>th</sup> form, from चाय्, 'to worship.'

अजागरिषम्, 5<sup>th</sup> form, from जागृ, 'to wake.'

अदरिद्रिषम्, 5<sup>th</sup> form, from दरिद्रा, 'to be in distress.'

अदासि, 4<sup>th</sup> form Âtm., from दी, 'to go to ruin.'

अदिषि, 1<sup>st</sup> sing. Âtm., etc., 4<sup>th</sup> form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the Âtmanepada.

अदिह्महि, 1<sup>st</sup> dual Âtm., from दिह्, 'to smear.' This verb takes generally the 7<sup>th</sup> form, अधिक्त्तम्, etc., but, like गुह् (*cf.* अगूहिषम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the Âtmanepada also the first form, अदिग्धास्, अदिग्ध, अदिह्महि, अधिग्ध्वम् or अधिक्त्थास्, etc.

अदीधिषि, 1<sup>st</sup> sing. Âtm., 5<sup>th</sup> form, from दीधी, 'to shine.'

अदुह्महि, 1<sup>st</sup> dual Âtm., from दुह्, 'to milk.' This verb, like दिह्, takes generally the 7<sup>th</sup> form, अधुक्त्तम्, etc., and in the 2<sup>nd</sup> and 3<sup>rd</sup> sing., 1<sup>st</sup> dual, and 2<sup>nd</sup> plur. Âtm. also the first form, अदुग्धास् or अधुक्त्थास्, etc.

अद्राक्षम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from दृश्, 'to see,' which makes रा instead of आर्.

अधिषि, 1<sup>st</sup> sing. Âtm., etc., 4<sup>th</sup> form, from धा, 'to hold,' and धे 'to drink,' which change their finals to इ in the Âtmanepada.

अधुविषम्, etc., and regularly अधाविषम्, etc., 5<sup>th</sup> form, from धू, 'to shake.'

अध्वषम्, and regularly अध्वौषम्, 4<sup>th</sup> form, from ध्व, 'to stand firm.'

अनङ्गि, etc., अनङ्गास्, etc., 4<sup>th</sup> form Âtm., from नश्, 'to perish,' which inserts a nasal before its last radical.

अनुविषम् and regularly अनाविषम्, 5<sup>th</sup> form, from नू and नु, 'to praise.'

अपादि, 3<sup>rd</sup> sing. Âtm. (properly 3<sup>rd</sup> sing. of the passive voice, § 166), from पद्, 'to go;,' the 1<sup>st</sup> and 2<sup>nd</sup> sing., 1<sup>st</sup> dual, etc., are regular. अपत्ति, 4<sup>th</sup> form, etc.

अप्यासिषम्, 6<sup>th</sup> form Parasm., अप्यासि, 4<sup>th</sup> form Âtm., from प्याच्, 'to be exuberant.'

अवोधि, like अपादि, 3<sup>rd</sup> sing. Âtm. (properly of the passive voice), from बुध्, I. 4, 'to awake;,' 1<sup>st</sup> and 2<sup>nd</sup> sing., 1<sup>st</sup> dual, etc., are regular, अभुत्ति, etc.

अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभ्राक्षम्, अभ्राष्टम्; अभर्चि, or regularly अभर्चि, etc., 4<sup>th</sup> form, from भ्रज्, 'to fry,' which may optionally change र and रा to अर् and आर्.

अमाङ्गम्, etc., अमाङ्गल्, etc., 4<sup>th</sup> form, from मज्ज्, 'to dive,' which rejects the second ज् and inserts a nasal after the radical vowel.

अमार्जिषम्, 5<sup>th</sup> form, from मृज्, 'to wipe.'

अमालिषम्, 6<sup>th</sup> form Parasm., and अमासि, 4<sup>th</sup> form Âtm., from मि, 'to throw,' or मी, 'to hurt.'

अम्राक्षम्, etc., अम्राष्टम्, or regularly अमार्चम्, अमार्ष्टम्, 4<sup>th</sup> form from मृश्, 'to touch,' which may change आर् to रा.

अलासिषम् 6<sup>th</sup> form Par., and अलासि, 4<sup>th</sup> form Âtm., or regularly अलैषम्, अलैषि, 4<sup>th</sup> form, from ली, 'to adhere' (Sch. Pāṇini, VI., 1, 51; cf. Westergaard, Radices).

अलिह्महि, from लिह्, 'to lick.' This verb, like दुह्, takes the 7<sup>th</sup> form, अलिक्षम्, etc., and in 2<sup>nd</sup> and 3<sup>rd</sup> sing., 1<sup>st</sup> dual, and 2<sup>nd</sup> plur. Âtm. also the first form, e.g. अलीढास् or अलिचथास्, etc.

अवरीषि or अवरिषि, etc., 5<sup>th</sup> form Âtm., from वृ, 'to select.'

अविजिषम्, 5<sup>th</sup> form, from विज्, 'to tremble.'

अवेविषि, 5<sup>th</sup> form Âtm., from वेवी, 'to go.'

अव्यचिषम्, 5<sup>th</sup> form, from च्वि, 'to swell.'

अस्थिषि, 4<sup>th</sup> form Âtm., from स्था, 'to stand,' which changes its final to इ in the Âtmanepada.

अस्पाक्षम्, etc., or regularly अस्पर्चम्, etc., 4<sup>th</sup> form, from स्पृश्, 'to touch,' which may change आर् to रा.

अस्फासिषम्, 6<sup>th</sup> form Par., from स्फाश्, 'to swell.'

अस्नाक्षम्, 4<sup>th</sup> form, from सृज्, 'to abandon,' which changes आर् to रा.

अहसि, अहथास्, etc., 4<sup>th</sup> form Âtm., from हन्, 'to kill,' which rejects its final.

और्णुनिषम्, or regularly और्णुनाविषम्, 5<sup>th</sup> form Parasmaipada, और्णुनिषि, or regularly और्णुनविषि, 5<sup>th</sup> form Âtm., from ऊर्णु 'to cover.'

## THE FOUR LAST VERBAL FORMS.

§ 149. The seventh verbal form is the *first or periphrastic future*.

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in *तृ tri* and implying agency (Nomen agentis). The nominative of the singular ends in *ता tá*, the nominative of the dual in *तारौ tãrau*, and the nominative of the plural in *तारस् tãras* (*cf.* § 233).

In the first and second persons singular, dual, and plural *ता tá* is compounded with the corresponding persons of the present of the verb *अस् as*, 'to be' (*cf.* 108, p. 83).

The terminations therefore are:—

Parasmaipada.			Âtmanepada.		
तास्मि <i>tãsmi</i>	तास्वस् <i>tãsvas</i>	तास्मस् <i>tãsmas</i>	ताह्मे <i>tãhe</i>	तास्वहे <i>tãsvahe</i>	तास्महे <i>tãsmahe</i>
तासि <i>tãsi</i>	तास्वथस् <i>tãsthas</i>	तास्थि <i>tãstha</i>	तासे <i>tãse</i>	तासाथे <i>tãsãthe</i>	तास्थे <i>tãsthe</i>
ता <i>tã</i>	तारौ <i>tãrau</i>	तारस् <i>tãras</i>	ता <i>tã</i>	तारौ <i>tãrau</i>	तारस् <i>tãras</i>

§ 150. The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb *अस् as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial *अ a* (*cf.* § 108, p. 83). The terminations of this future therefore are:—

Parasmaipada.			Âtmanepada.		
स्यामि <i>syãmi</i>	स्यावस् <i>syãvas</i>	स्यामस् <i>syãmas</i>	स्ये <i>syé</i>	स्यावहे <i>syãvahe</i>	स्यामहे <i>syãmahe</i>
स्यसि <i>syãsi</i>	स्याथस् <i>syãsthas</i>	स्याथि <i>syãstha</i>	स्यसे <i>syãse</i>	स्याथे <i>syãsthe</i>	स्याथे <i>syãsthe</i>
स्यति <i>syãti</i>	स्यातस् <i>syãtas</i>	स्यान्ति <i>syãnti</i>	स्यते <i>syãte</i>	स्यते <i>syãte</i>	स्यन्ते <i>syãnte</i>

§ 151. The ninth verbal form is the *conditional*, properly the imperfect of the future, and formed from the second future quite like the imperfect in the fourth conjugational class from its present. It takes the augment (§ 74, 1) and substitutes the terminations of the imperfect (§ 74, 2) for those of the present, e.g. second future of पच् *pach*, in 1<sup>st</sup> sing. Par. पक्ष्यामि *pak-shyāmi*, in 2<sup>nd</sup> पक्ष्यसि *pak-shyāsi*, etc., conditional 1<sup>st</sup> sing. Par. अपक्ष्यम् *á-pak-shyam*, 2<sup>nd</sup> अपक्ष्यस् *á-pak-shyās*, etc. (cf. the paradigms in § 159, with § 80, 2).

§ 152. The tenth and last verbal form is the *precative*, which affixes to the crude form the following terminations:—

Parasmaipada.

यासम् <i>yāsam</i>	यास्व <i>yāsva</i>	यास्म <i>yāsma</i>
यास् <i>yās</i>	यास्तम् <i>yāstam</i>	यास्ता <i>yāsta</i>
यात् <i>yāt</i>	यास्ताम् <i>yāstām</i>	यासुस् <i>yāsus</i>

Ātmanepada.

सीय <i>sīyá</i>	सीवहि <i>sīvāhi</i>	सीमहि <i>símāhi</i>
सीष्टास् <i>sīshthās</i>	सीयास्थाम् <i>sīyāsthām</i>	सीध्वम् <i>sīdhvam</i>
		(सीद्धम् <i>sīddhvām</i> , cf. § 153)
सीष्ट <i>sīshṭá</i>	सीयास्ताम् <i>sīyāstām</i>	सीरन् <i>sīrān</i>

§ 153. The initial स् *s* of the terminations of the second future and of the Ātmanepada of the precative undergoes the changes prescribed in § 17.

The termination of the second person plural Ātmanepada of the precative, सीध्वम् *sīdhvam*, follows the analogy of the corresponding termination of the fourth and fifth aorist (§ 139, Obs. 3). After any vowel or diphthong, except आ *á* and इ *i*, it must, and after यि *yi*, रि *ri*, लि *li*, वि *vi*, हि *hi* it may be changed to सीद्धम् *sīddhvām*, e.g. 4<sup>th</sup> aorist अनेद्धम् *anedhvām*, precative नेषोद्धम् *neṣōddhvām*, 5<sup>th</sup> aorist अलविध्वम् *alavidhvām*, or अलविद्धम् *alavidhvām*.



*vidhvam*, precativ *लविषीध्वम् larishídhvam*, or *लविषीद्धम् larishídhvam*.

§ 154. Primitive verbs ending in आ *á*, इ *i*, ई *í*, उ *u*, ऋ *rí*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the *Âtmanepada* of the precativ immediately to the base. Primitive verbs ending in ऊ *ú*, ॠ *rí*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ऋ *rí* may interpose इ *i* or ई *í*, except in the precativ, where the इ *i* is absolute. *e.g.* from दा *dá*, ‘to give,’ 1<sup>st</sup> sing. of the first future Par. दातासि *dá-tāsmi*; from जि *ji*, ‘to conquer,’ जेतासि *je-tāsmi* (§ 156); from म्लै *mlai*, म्लातासि *mlá-tāsmi* (§ 155); but from भू *bhú*, ‘to become,’ भवितासि *bhav-i-tāsmi* (§ 156); from जृ *jṛí*, ‘to grow old,’ जरितासि *jar-i-tāsmi*, or जरीतासि *jar-í-tāsmi* (§ 156); from पत् *pat*, ‘to fall,’ पतितासि *pat-i-tāsmi*; likewise in the second future दास्यामि *dá-syāmi*, जेयामि *je-shyāmi*, म्लास्यामि *mlá-syāmi*, भविष्यामि *bhav-i-shyāmi*, जरिष्यामि *jar-i-shyāmi*, or जरीष्यामि *jar-í-shyāmi*, पतिष्यामि *pat-i-shyāmi*.

*Exc. 1.* Verbs ending in ऋ *rí* insert इ *i* before the terminations of the second future, *e.g.* कृ *kṛí*, करिष्यामि *kar-i-shyāmi*.

*Exc. 2.* After the final ऋ *rí* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the *Âtmanepada* of the precativ, *e.g.* धृ *dhvri*, ‘to bend,’ ध्वरिषीय *dhvar-i-shíyá*, or ध्वषीय *dhvri-shíyá*. Verbs ending in ऋ *rí* may optionally omit the इ *i* and change ऋ *rí* to ईरु *ír*, or ऊरु *úr*, if it is preceded by labials or व *v*, *e.g.* स्तृ *strí*, either स्तरिषीय *star-i-shíyá* or स्तोषीय *stír-shíyá*; पृ *prí*, either परिषीय *par-i-shíyá* or पूषीय *púr-shíyá*.

For other exceptions, especially the verbs with final consonants which do not take इ *i*, see my ‘Kurze Grammatik,’ § 293, and my ‘Vollständige Grammatik,’ §§ 155, 156.

§ 155. Final ए *e*, ऐ *ai*, and ओ *o* are changed to आ *á*, e.g. धे *dhe*, ‘to drink,’ 1<sup>st</sup> sing. of the first future Par. धातास्मि *dhá-tāsmi*, लै *lai*, स्नातास्मि *mlá-tāsmi*, शो *ṣo*, ‘to sharpen.’ शातास्मि *ṣá-tāsmi*.

The derivative verbs ending in अ *a* reject their final before इ *i*, and the rules given in § 56. 3 apply also to these forms, e.g. बोधय *bodhaya*, causal of बुध् *budh*, in the first future बोधयितास्मि *bodhay-i-tāsmi*, वेभिद्य *bebhidya*, frequentative of भिद् *bhid*, 1<sup>st</sup> sing. of the first future Átm. वेभिदितहि *bebhid-i-tāhe*, but from the denominative नमस्य *namasya* either नमस्यितास्मि *namasy-i-tāsmi*, or नमसितास्मि *namas-i-tāsmi*.

§ 156. In the first and second future and the Átmanepada of the precative final इ *i* and ई *í* are changed to ए *e*, or, if इ *i* is inserted, to अय् *ay*, final उ *u* to ओ *o*, or, if इ *i* is inserted, to अर् *ar*, final ज् *ñ* to अर् *ar*, final ऋ *ṛi* and ॠ *ṛí* to अर् *ar* (guna), e.g. जि *ji*, जेतास्मि *je-tāsmi*, जेष्यामि *je-shyāmi*, जेषीय *je-shíyá*, but from श्वि *ṣvi*, ‘to swell,’ which takes इ *i*, श्वयितास्मि *ṣray-i-tāsmi*; स्तु *stu*, ‘to praise,’ स्तोतास्मि *sto-tāsmi*, etc.; but क्षु *kshu*, क्ष्वितास्मि *kshar-i-tāsmi*; भू *bhú*, भवित्तास्मि *bhar-i-tāsmi*; कृ *kṛi*, कर्तास्मि *kar-tāsmi*, कर्ष्यामि *kar-i-shyāmi* (cf. § 154, Exc. 1 and § 156, Exc. 2); कृ *kṛí*, करितास्मि *kar-i-tāsmi*, or करीतास्मि *kar-í-tāsmi* (cf. § 154 and 156, Exc. 2).

Penultimate इ *i*, उ *u*, and ऋ *ṛi*, followed by a single consonant, become ए *e*, ओ *o*, and अर् *ar* (guna); ॠ *ṛí* is changed to ईर् *ír*, e.g. क्ष्विद् *kshvid*, ‘to sound inarticulately,’ क्ष्वेदितास्मि *kshved-i-tāsmi*, क्ष्वेदिष्यामि *kshved-i-shyāmi*, क्ष्वेदिषीय *kshved-i-shíyá*; बुध् *budh*, बोधितास्मि *bodh-i-tāsmi*; पृच् *prich*, ‘to mix,’ पर्वितास्मि *parch-i-tāsmi*; स्तृह् *stríh*, ‘to hurt,’ स्तीर्हितास्मि *stírhi-tāsmi*.

Exc. 1. The exception to § 141 holds good also here, e.g.

कुचितास्मि *kuch-i-tāsmi*, गुतास्मि *gu-tāsmi*, गुवितास्मि *guv-i-tāsmi*,  
बुबोधिषितास्मि *bubodhish-i-tāsmi*, बेभिदिताहे *bebbhid-i-tāhe*.

Exc. 2. In the Âtmanepada of the precativè, when इ *i* is not inserted, final ऋ *ṛi* and penultimate इ *i*, उ *u*, ऋ *ṛi* are left unchanged, and ऋ *ṛi*, when preceded by labials or व *v*, is changed to ऊर् *ūr*, or, if preceded by other consonants to ईर् *īr*, e.g. कृ *kṛi*, कृषीय *kṛi-shīyá*; क्षिप् *kship*, 'to throw,' क्षिप्सीय *kship-sīyá*; पू *pṛi*, 'to fill,' पूषीय *pṛi-shīyá* (or परिषीय *par-i-shīyá*); कृ *kṛi*, कीषीय *kīr-shīyá* (or करिषीय *kar-i-shīyá*).

§ 157. The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc. 2), follow :

1. Before the initial त् *t* of the first future the rules given in § 95, 3, e.g. गम् *gam*, गन्तास्मि *gan-tāsmi*; § 96, 3 e.g. भिद् *bhid*, भेत्तास्मि *bhet-tāsmi*; क्रुध् *kṛud*, क्रोद्धास्मि *krod-dhāsmi*; § 98, 1, युज् *yuj*, योक्तास्मि *yok-tāsmi*; § 98, 2, प्रच्छ् *prachh*, प्रश्तास्मि *prash-tāsmi*; § 98, 3, लिह् *lih*, लेढास्मि *leḍhāsmi*; but दुह् *duh*, दोग्धास्मि *dog-dhāsmi*; § 102, द्रुह् *druh*, द्रोढास्मि *droḍhāsmi*, or द्रोग्धास्मि *drog-dhāsmi* (also with inserted इ *i*, द्रोहितास्मि *droh-i-tāsmi*); नह् *nah*, नद्वास्मि *nad-dhāsmi*; भज् *bhraj*, भ्रष्टास्मि *bhrash-tāsmi*; वह् *vah*, वोढास्मि *voḍhāsmi*.

2. Before the initial स् *s* of the second future and the Âtmanepada of the precativè the rules given in § 96, 3, e.g. भिद् *bhid*, भेत्यामि *bhet-syāmi*, भित्सीय *bhit-sīyá*; § 96, 4, बुध् *budh*, I. 4, Âtm. भोत्से *bhot-syé*, भुत्सीय *bhut-sīyá*; § 97, 1, युज् *yuj*, योक्ष्यामि *yok-shyāmi*, युक्षीय *yuk-shīyá*; लिह् *lih*, लेक्ष्यामि *lek-shyāmi*, लिक्षीय *lik-shīyá*; दुह् *duh*, धोक्ष्यामि *dhok-shyāmi*, धुक्षीय *dhuk-shīyá*; § 97, 2, मन् *man*, I., 4, Âtm. मंसे *mañ-syé*, मंसीय *mañ-sīyá*.—A final स् *s* becomes त् *t*, e.g. वस् *vas*, 'to dwell,' वत्स्यामि *vat-syāmi*, वत्सीय *vat-sīyá*.

§ 158. In the Parasmaipada of the precative final इ *i* and उ *u* of the verb are lengthened, final ऋ *ṛi* becomes रि *ri*, and, when preceded by a compound consonant, अर् *ar*; ऋ *ṛi* becomes ईर् *īr*, and when preceded by labials or व *v*, ऊर् *ūr*; final ऐ *ai* and ओ *o* are generally changed to आ *ā*. In some verbs however these diphthongs as well as आ *ā*, must or may be changed to ए *e* (cf. my 'Kurze Grammatik,' § 316, Bem.), e.g. अि *ṛi*, अि॒यासं॑ *ṛi-yāsam*; स्तु *stu*, 'to praise,' स्तु॒यासं॑ *stū-yāsam*; कृ *kṛi*, कृि॒यासं॑ *kṛi-yāsam*; स्मृ *smṛi*, 'to recollect,' स्मृि॒यासं॑ *smar-yāsam*; स्तृ *stṛi*, स्तृि॒यासं॑ *stīr-yāsam*; पृ *pṛi*, पृि॒यासं॑ *pūr-yāsam*; दै *dai*, 'to purify,' दा॒यासं॑ *dā-yāsam*; but दा *dā*, 'to give,' दे *de*, 'to protect,' and दो *do*, 'to cut,' make दे॒यासं॑ *de-yāsam*; ध्यै *dhyai*, 'to think,' optionally ध्या॒यासं॑ *dhyā-yāsam* or ध्ये॒यासं॑ *dhye-yāsam*.

इ *i* and उ *u*, when preceding a radical र् *r* or व् *v*, are lengthened (cf. § 18), e.g. कुर् *kur*, 'to sound,' कूर्॒यासं॑ *kūr-yāsam*; दिव् *div*, दी॒व्यासं॑ *dīv-yāsam*.

Some verbs, enumerated in my 'Vollständige Grammatik,' § 154, 2, 2, reject their penultimate nasal, e.g. दंश् *dañc*, 'to bite,' दंश्चा॑सं॑ *daç-yāsam*.

The verbs ending in अय *aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in अय *aya*, reject these two syllables, e.g. बोधय *bodh-aya*, बो॒ध्यासं॑ *bodh-yāsam*.

A final अ *a* is rejected, e.g. बुबोधिष *bubodhisha*, desiderative of बुध् *budh*, बु॒बोधि॒ष्यासं॑ *bubodhish-yāsam*; the denominatives derived by the affix य *ya* reject it, when preceded by a consonant, e.g. नमस्य *namasya*, नम॒स्यासं॑ *namas-yāsam*.

§ 159. PARADIGMS : नी *nī*, 'to lead,' and क्लिद् *klid*, 'to be moist;' the second may optionally insert इ *i*.

Parasmaipada.

नेतास्मि <i>netāsmi</i>	नेतास्व <i>netāsva</i>
नेतासि <i>netāsi</i>	नेतास्वस <i>netāsvas</i>
नेता <i>netā</i>	नेतारौ <i>netārau</i>

FIRST FUTURE.

नेतास्म <i>netāsmas</i>	नेताह <i>netāhe</i> 'I shall lead'
नेतास्य <i>netāsyā</i>	नेतासि <i>netāsi</i>
नेतारस <i>netāras</i>	नेता <i>netā</i>

Ātmanepada.

नेतास्वह <i>netāsvāhe</i>	नेतास्वहि <i>netāsvāhe</i>
नेतासाथे <i>netāsāthe</i>	नेताध्व <i>netādhw</i>
नेतारौ <i>netārau</i>	नेतारस <i>netāras</i>

क्लेदितास्मि <i>kleditāsmi</i>	क्लेदितास्व <i>kleditāsva</i> or
क्लेत्तास्मि <i>klettāsmi</i>	क्लेत्तास्वस <i>klettāsvas</i>
क्लेदितासि <i>kleditāsi</i> or	क्लेदितास्य <i>kleditāsyā</i> or
क्लेत्तासि <i>klettāsi</i>	क्लेत्तास्य <i>klettāsyā</i>
क्लेदिता <i>kleditā</i> or	क्लेदितारौ <i>kleditārau</i> or
क्लेत्ता <i>klettā</i>	क्लेत्तारौ <i>klettārau</i>

2.

3.

क्लेदिताह <i>kleditāhe</i>	क्लेदिताह <i>kleditāhe</i> or
क्लेत्ताह <i>klettāhe</i>	क्लेत्तास्वह <i>klettāsvahe</i>
क्लेदितासि <i>kleditāsi</i> or	क्लेदितासाथे <i>kleditāsāthe</i> or
क्लेत्तासि <i>klettāsi</i>	क्लेत्तासाथे <i>klettāsāthe</i>
क्लेदिता <i>kleditā</i> or	क्लेदितारौ <i>kleditārau</i> or
क्लेत्ता <i>klettā</i>	क्लेत्तारौ <i>klettārau</i>

SECOND FUTURE.

नेष्यामि <i>neṣyāmi</i>	नेष्यावस <i>neṣyāvas</i>
नेष्यसि <i>neṣyasi</i>	नेष्यस्य <i>neṣyas</i>
नेष्यति <i>neṣyati</i>	नेष्यतस <i>neṣyat</i>

नेष्यामस <i>neṣyāmas</i>	नेष्ये <i>neṣye</i> 'I shall lead'
नेष्यथ <i>neṣyātha</i>	नेष्यसे <i>neṣyase</i>
नेष्यन्ति <i>neṣyānti</i>	नेष्यते <i>neṣyate</i>

नेष्यामह <i>neṣyāmahe</i>	नेष्यामहि <i>neṣyāmahe</i>
नेष्यथ <i>neṣyāthe</i>	नेष्यध्व <i>neṣyādhw</i>
नेष्यते <i>neṣyate</i>	नेष्यन्ते <i>neṣyānte</i>

SECOND FUTURE.

Parasmaipada.

1.	{ अ॒दि॒ष्या॒मि or <i>ādiśyāmi</i> अ॒दि॒ष्या॒मि <i>ādiśyāmi</i> }	{ अ॒दि॒ष्या॒व॒स or अ॒दि॒ष्या॒व॒स }
2.	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }
3.	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }

CONDITIONAL.

1.	{ अ॒दि॒ष्या॒मि or <i>ādiśyāmi</i> अ॒दि॒ष्या॒मि <i>ādiśyāmi</i> }	{ अ॒दि॒ष्या॒मि or <i>ādiśyāmi</i> अ॒दि॒ष्या॒मि <i>ādiśyāmi</i> }	{ अ॒दि॒ष्या॒मि or <i>ādiśyāmi</i> अ॒दि॒ष्या॒मि <i>ādiśyāmi</i> }
2.	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }
3.	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }

Ātmanepada.

{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }
{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }
{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }	{ अ॒दि॒ष्या॒मि or अ॒दि॒ष्या॒मि }

Parasmaipada.		PRECATIVE		Ātmanepada.	
नी॒यासं॑म् <i>nīyāsam</i> 'Pray I may lead'	नी॒यास्व <i>nīyāsva</i>	नी॒यासुं॑ <i>nīyāsuṁ</i>	नी॒यास्ते <i>nīyāste</i>	नी॒यासुं॑ <i>nīyāsuṁ</i>	नी॒यास्ते <i>nīyāste</i>
नी॒यात् <i>nīyāt</i>	नी॒यास॑म् <i>nīyāsam</i>	नी॒यासु॑ <i>nīyāsu</i>	नी॒यासु॑ <i>nīyāsu</i>	नी॒यासु॑ <i>nīyāsu</i>	नी॒यासु॑ <i>nīyāsu</i>
क्लि॒यासं॑म् <i>krīyāsam</i>	क्लि॒यास्व <i>krīyāsva</i>	क्लि॒यासुं॑ <i>krīyāsuṁ</i>	क्लि॒यास्ते <i>krīyāste</i>	क्लि॒यासुं॑ <i>krīyāsuṁ</i>	क्लि॒यास्ते <i>krīyāste</i>
क्लि॒यात् <i>krīyāt</i>	क्लि॒यास॑म् <i>krīyāsam</i>	क्लि॒यासु॑ <i>krīyāsu</i>	क्लि॒यासु॑ <i>krīyāsu</i>	क्लि॒यासु॑ <i>krīyāsu</i>	क्लि॒यासु॑ <i>krīyāsu</i>

In the same way are inflected the forms mentioned in §§ 154-58.

§ 160. ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR  
LAST VERBAL FORMS (FUTURE I. AND II., CONDITIONAL,  
AND PRECATIVE).

अद्यासम्, precative Parasmaipada, from अद्, 'to go.'

इज्यासम्, „ „ „ यज्, 'to sacrifice.'

इद्यासम्, „ „ „ इ 'to go,' but only when  
preceded by a preposition, else regularly ईद्यासम्.

उच्यासम्, precative Parasmaipada, from वच्, 'to speak.'

उद्यासम्, „ „ „ वद्, 'to speak.'

उप्यासम्, „ „ „ वप्, 'to sow.'

उश्यासम्, „ „ „ वश्, 'to wish.'

उष्यासम्, „ „ „ वस्, 'to dwell.'

उह्यासम्, „ „ „ वह्, 'to bear,' and,  
when preceded by prepositions, also from ऊह्, 'to reason.'

जयासम्, precative Parasmaipada, from वे, 'to weave.'

ऊर्णुवितास्मि or ऊर्णुवितास्मि, etc., fut. I.; ऊर्णुविष्यामि or ऊर्णुवि-  
ष्यामि, fut. II.; और्णुविष्यम् or और्णुविष्यम्, conditional; ऊर्णुविषीय  
or ऊर्णुविषीय, Âtmanepada of the precative, from ऊर्णु 'to cover.'

ऋतीयिताहे or अर्तिताहे, future I.; ऋतीयिथे or अर्तिथे, fut. II.;  
आर्तीयिथे or अर्तिथे, conditional; ऋतीयिषीय or अर्तिषीय, pre-  
cative, from ऋत् Âtm. 'to blame.'

कामयिताहे or कमिताहे, future I.; कामयिथे or कमिथे, future II.;  
अकामयिथे or अकमिथे, conditional; कामयिषीय or कमिषीय, pre-  
cative, from कम् Âtm. 'to love.'

कुताहे, कुथे, अकुथे, कुषीय, from कु Âtm. 'to cry' (contrary to § 156).  
कुविताहे, कुविथे, अकुविथे, कुविषीय, from कू Âtm. 'to cry'  
(contrary to § 156).

क्रष्टास्मि, or regularly कष्टास्मि, क्रक्ष्यामि or कर्क्ष्यामि, अक्रक्ष्यम् or  
अकर्क्ष्यम्, from कृष्, 'to draw' (cf. § 148), with र optionally  
instead of अर् (§ 156).

क्ष्वितास्मि, क्ष्विष्यामि, अक्ष्विष्यम्, क्ष्विषीय, from क्ष्व्, 'to sneeze'  
(contrary to § 154).



क्षणावितास्मि, क्षणाविष्यामि, अक्षणाविष्यम्, क्षणाविषीय, from क्षण, 'to sharpen' (contrary to § 154).

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig.'

गसीय, or regularly गंसीय, precative Âtman., from गस्, 'to go.'

गुतास्मि, गुष्यामि, अगुष्यम्, गुषीय, from गु { 'to void excrement' (contrary to § 156).  
गुवितास्मि, गुविष्यामि, अगुविष्यन्, गुविषीय, from गू {

गूहितास्मि, गूहिष्यामि, अगूहिष्यम्, गूहिषीय (but without इ regularly गोढास्मि, घोक्ष्यामि, अघोक्ष्यम्, घुक्षीय), from गुह्, 'to hide.'

गृह्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' cf. ग्रहीतास्मि.

गेयासम्, precative Parasmaipada, from गै, 'to sing' (cf. § 158).

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I.; गोपायिष्यामि or गोपिष्यामि or गोप्स्यामि, future II.; अगोपायिष्यम् or अगोपिष्यम् or अगोप्स्यम्, conditional; गोपाय्यासम् or गुष्यासम्, precative Parasm.; गोपायिषीय or गोपिषीय or गुप्सीय, precative Âtm., from गुप्, 'to protect.'

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' cf. गृह्यासम्.

चातास्मि, चास्यामि, अचास्यम्, चासीय, from चाय, 'to worship.'

जायासम्, or regularly जन्यासम्, precative Parasm., from जन्, 'to bring forth.'

जीयासम्, precative Parasm., from ज्या, 'to become old,' and from ज्यो, 'to restrain.'

डयिताहे, डयिष्ये, अडयिष्ये. डयिषीय, from डी, Âtm. 'to fly' (contrary to § 154).

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 154).

दाताहे, दास्ये, अदास्ये, दासीय, from दी Âtm. 'to go to ruin' (of course also from दा, दे, दो).

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी, Âtman., 'to shine.'

देयासम्, precativè Parasm., from दा, 'to give,' दे, 'to protect,' and दौ, 'to cut.'

द्रष्टास्मि, द्रक्ष्यामि, अद्रक्ष्यम्, from दृश्, 'to see,' with र instead of अर् (§ 156).

धुवितास्मि and regularly धवितास्मि, धुविष्यामि and regularly धविष्यामि, अधुविष्यम् or अधविष्यम्, धुविषीय or धविषीय, from धू, 'to shake.'

धूपायितास्मि or धूपितास्मि, धूपायिष्यामि or धूपिष्यामि, अधूपायिष्यम् or अधूपिष्यम्, धूपाय्यासम् or धूयासम्, धूपायिषीय or धूपिषीय, from धूप, 'to fumigate.'

धेयासम्, precativè Parasm., from धा, 'to hold,' and धे, 'to drink.'

धृतास्मि or regularly ध्रोतास्मि, धृष्यामि or ध्रोष्यामि, अधृष्यम् or अध्रोष्यम्, धृषीय or ध्रोषीय, from धृ, 'to stand firm.'

नष्टास्मि, नङ्क्ष्यामि, अनङ्क्ष्यम्, नङ्क्षीय, from नश्, 'to perish.'

नवितास्मि, नविष्यामि, अनविष्यम्, नविषीय, from नु 'to praise' (contrary to § 154).

नुवितास्मि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नू, 'to praise' (contrary to § 156).

पणायितास्मि or पणितास्मि (? according to other grammarians Âtmanepada only पणायिताहे or पणिताहे), पणायिष्यामि or पणिष्यामि (? पणायिष्ये or पणिष्ये only), पणाय्यासम् or पण्यासम् (?), पणायिषीय or पणिषीय, from पण्, 'to praise.'

पनायितास्मि or पनितास्मि (? according to other grammarians Âtmanepada only, etc., quite as the preceding, only with न् instead of ण्), from पन्, 'to praise.'

पृच्छासम्, precativè Parasmaipada, from प्रच्छ्, 'to ask.'

पेयासम्, precativè Parasmaipada, from पा, 'to drink.'

प्याताहे, प्यास्ये, अप्यास्ये, प्यासीय, from प्याय् Âtm., 'to be exuberant.'

भर्ष्टास्मि, or regularly भष्टास्मि, भर्क्ष्यामि or भक्ष्यामि, अभर्क्ष्यम् or अभर्क्ष्यम्, भर्क्षीय or भर्क्षीय, from भर्ज्, 'to fry.'

मङ्क्षास्मि, मङ्क्ष्यामि, अमङ्क्ष्यम्, मङ्क्षीय, from मज्ज्, 'to dive.'

मातास्मि, मास्यामि, अमास्यम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मा, 'to measure,' and मे, 'to barter').

मार्ष्टास्मि or मार्जितास्मि, मार्क्ष्यामि or मार्जिष्यामि, अमार्क्ष्यम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृक्षीय), from मृज्, 'to wipe.'

मेयासम्, precativ Parasmaipada, from मा, 'to measure,' and मे, 'to barter.'

मृष्टास्मि or regularly मर्ष्टास्मि, मृक्ष्यामि or मर्क्ष्यामि, अमृक्ष्यम् or अमर्क्ष्यम्, from मृश्, 'to touch,' with र optionally instead of अर.

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154).

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154).

लातास्मि, लाताहे, or regularly लेतास्मि, लेताहे, लास्यामि, लास्ये, or लेष्यामि, लेष्ये, अलास्यम्, अलास्ये or अलेष्यम्, अलेष्ये, लासीय or लेषीय, from ली, 'to adhere;' but लीयासम् regularly (Sch. Pāṇini, VI. 1, 51; cf. Westergaard, Radices).

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select.'

विद्यासम्, precativ Parasmaipada from व्यच्, 'to deceive.'

विच्छाद्यितास्मि or विच्छितास्मि, विच्छाद्यिष्यामि or विच्छिष्यामि, अविच्छाद्यिष्यम् or अविच्छिष्यम्, विच्छाद्यिषीय or विच्छिषीय, from विक्, 'to go.'

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज्, 'to tremble.'

विध्यासम्, precativ Parasmaipada, from व्यध्, 'to pierce.'

वीयासम्, precativ Parasmaipada, from व्वे, 'to cover.'

वृश्यासम्, precativ Parasmaipada, from व्रश्, 'to tear.'

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Âtm. 'to go.'

वोढास्मि, future I., from वह्, 'to bear.'

श्रयिताहे, श्रयिष्ये, अश्रयिष्ये, श्रयिषीय, from शी, Âtm., 'to lie down' (contrary to § 154).

शिष्यासम्, precative Parasmaipada, from श्रास्, 'to instruct.'

शूयासम्, precative Parasmaipada, from श्वि, 'to swell.'

अचितास्मि, अचिष्यामि, अअचिष्यम्, अचिषीय, from अचि, 'to go' (contrary to § 154).

सायासम्, or regularly सन्यासम्, precative Parasmaipada, from सन्, 'to obtain.'

सुष्यासम्, precative Parasmaipada, from स्वप्, 'to sleep.'

सेयासम्, precative Parasmaipada, from सै, 'to waste,' and सो, 'to destroy.'

सोढास्मि, future I., from सह्, 'to bear.'

स्थ्यासम्, precative Parasmaipada, from स्था, 'to stand.'

स्तवितास्मि, स्तविष्यामि, अस्तविष्यम्, स्तविषीय, from स्तु, 'to flow' (contrary to § 154).

स्पृष्टास्मि, or regularly स्पृष्टास्मि, स्पृक्ष्यामि or स्पृक्ष्यामि, अस्पृक्ष्यम् or अस्पृक्ष्यम्, from स्पृश्, 'to touch.'

स्फाताहे, स्फास्ते, अस्फास्ते, स्फासीय, from स्फाय्, 'to swell.'

सप्तास्मि, or regularly सप्तास्मि, सप्स्यामि or सप्स्यामि, असप्स्यम् or असप्स्यम्, from सृप्, 'to go.'

स्रष्टास्मि, स्रक्ष्यामि, अस्रक्ष्यम्, from सृज्, 'to abandon.'

ह्यासम्, precative Parasmaipada, from ह्वे, 'to call.'

ह्यासम्, precative Parasmaipada, from हा, 'to leave.'

## II. PASSIVE VOICE.

### I. THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE.

§ 161. The first four verbal forms of the passive are formed :—

1. By affixing च *yá* to the verb, e.g. दृश् *drīç*, 'to see,' दृश्य *drīçyá*, 'to be seen.'

2. By conjugating this base in the Âtmanepada according to the analogy of the Âtmanepada of the fourth conjugational class (§ 80, 2), from which it only differs in regard to the accent.

## Paradigm.

## PRESENT

दृश्ये	दृश्यावहे	दृश्यामहे
<i>dr̥iśyē</i>	<i>dr̥iśyāvāhe</i>	<i>dr̥iśyāmāhe</i>
'I am seen'		
दृश्यसे	दृश्यथे	दृश्यध्वे
<i>dr̥iśyase</i>	<i>dr̥iśyēthe</i>	<i>dr̥iśyādhwē</i>
दृश्यते	दृश्यते	दृश्यन्ते
<i>dr̥iśyāte</i>	<i>dr̥iśyāte</i>	<i>dr̥iśyānte</i>

## IMPERATIVE.

दृश्ये	दृश्यावहे	दृश्यामहे
<i>dr̥iśya</i>	<i>dr̥iśyāvāha</i>	<i>dr̥iśyāmāha</i>
'May I be seen'		
दृश्यस्व	दृश्याम	दृश्यध्वम्
<i>dr̥iśyasva</i>	<i>dr̥iśyāma</i>	<i>dr̥iśyādhwam</i>
दृश्याताम्	दृश्याताम्	दृश्यन्ताम्
<i>dr̥iśyātām</i>	<i>dr̥iśyātām</i>	<i>dr̥iśyāntām</i>

## IMPERFECT.

अदृश्ये	अदृश्यावहि	अदृश्यामहि
<i>adr̥iśyē</i>	<i>adr̥iśyāvahi</i>	<i>adr̥iśyāmahi</i>
'I was seen'		
अदृश्यथास्	अदृश्यथाम्	अदृश्यध्वम्
<i>adr̥iśyathās</i>	<i>adr̥iśyēthām</i>	<i>adr̥iśyādhwam</i>
अदृश्यत	अदृश्यताम्	अदृश्यन्त
<i>adr̥iśyata</i>	<i>adr̥iśyētām</i>	<i>adr̥iśyanta</i>

## POTENTIAL.

दृश्येय	दृश्येवहि	दृश्येमहि
<i>dr̥iśyēya</i>	<i>dr̥iśyēvahi</i>	<i>dr̥iśyēmahi</i>
'I may be seen'		
दृश्येयास्	दृश्येयाथाम्	दृश्येध्वम्
<i>dr̥iśyēthās</i>	<i>dr̥iśyēyāthām</i>	<i>dr̥iśyēdhvam</i>
दृश्येत	दृश्येयाताम्	दृश्येरन्
<i>dr̥iśyēta</i>	<i>dr̥iśyēyātām</i>	<i>dr̥iśyēran</i>

§ 162. The final letters of the verb undergo the same changes before the affix *य ya*, as before the *य ya* of the terminations of the precativè Parasmaipada, except that final आ *ā*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to आ *ā*, never to ए *e*; e.g. (cf. § 158) श्रिये *śr̥iśyē*, स्तुये *st̥uśyē*, क्रिये *kriśyē*, स्मर्ये *smar̥yē*, स्तीर्ये *st̥iśyē*, पूर्ये *p̥ūśyē*, दायि *dāyē*, from दै *dai*, 'to purify,' ध्यायि *d̥hyāyē*, from धी *d̥hyai*; कुर्ये *k̥ur̥yē*, दीर्ये *d̥iśyē*, दश्ये *d̥aśyē*, बोध्यि *bod̥hyē*, बुबोधिष्ये *bubod̥hishyē*; add from जोलूय *lob̥h̥iśya*, second frequentative of लू *lū*, 'to cut,' लोलूयि *lob̥h̥iśyē*, नमस्ये *namas̥yē*, and in the same way from वैभिद्य *beb̥hid̥ya*, second frequentative of भिद् *bhid*, वैभिद्यि *beb̥hid̥yē*.

§ 163. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf. the corresponding anomalous precativè Parasmaipada in § 160).

अर्ये from ऋ, 'to go.'

उर्ये from वद्, 'to speak.'

इर्ये from यज्, 'to sacrifice.'

उर्ये from वप्, 'to sow.'

उर्ये from वच्, 'to speak.'

उर्ये from वप्, 'to desire.'

उथे from वस्, 'to dwell.'	धूपाथे or धूथे from धूप, 'to fumigate.'
उह्ये from वह्, 'to bear,' and, when preceded by prepositions, also from ऊह्, 'to reason.'	पणाथे or पथे from पण् } 'to praise.'
ऊये from वे, 'to weave.'	पनाथे or पन्थे from पन् } 'to drink.'
ऋतीथे or ऋथे from ऋत् 'to blame.'	पीये from पा, 'to ask.'
काम्ये or कथ्ये from कम्, 'to love.'	पृच्छे from प्रच्छ्, 'to ask.'
खाये or खन्ये from खन्, 'to dig.'	भृज्ये from भ्रज्, 'to fry.'
गृह्ये from ग्रह्, 'to take.'	मीये from मा, 'to measure,' and मे, 'to barter.'
गीये from गै, 'to sing.'	विच्ये from व्यच्, 'to deceive.'
गोपाथे or गुप्ये from गुप् 'to protect.'	विच्छाथे or विच्छे from विष् 'to go.'
जाये or जन्ये from जन्, 'to bring forth.'	विधे from व्यध्, 'to pierce.'
जीये from ज्या, 'to become old,' and ज्यो, 'to restrain.'	वीये from वे, 'to cover.'
दरिद्र्ये from दरिद्रा, 'to be poor.'	वृध्ये from व्रश्, 'to tear.'
दीथे from दीधी, 'to shine.'	वेद्ये from वेवी, 'to go.'
दीये from दा, 'to give,' दे, 'to protect,' and दो, 'to cut.'	शथ्ये from शी, 'to lie.'
धीये from धा, 'to hold,' and धे, 'to drink.'	शिक्षे from शास्, 'to instruct.'
	शूये from श्वि, 'to swell.'
	साये or सन्ये from सन्, 'to obtain.'
	सीये from सै, 'to waste,' and सो 'to destroy.'
	सुथे from स्वप्, 'to sleep.'
	स्थीये from स्था, 'to stand.'
	हीये from हा, 'to leave.'
	ह्ये from ह्वे, 'to call.'

## II. THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the *Ātmanepada*. Thus in the reduplicated perfect of the passive दा makes ददे, शिक्षे, क्री चिक्रिये, etc., cf. § 117; वच् ऊचे, cf. § 118; in the periphrastic perfect कृद् makes क्वाद्यां चक्रे (cf. § 123).

In the aorist लिच् makes असिचि (§ 134), अशिचि (§ 135), पाठय, when reflective (Exc. 1 to § 166), अपीयते (§ 136, IV., 1), नी अनेपि (§ 142), लू अलविषि (§ 143), दिप् अदिचि (§ 147).

In the first future नी makes नेताहे, लिद् क्लेदिताहे or क्लेत्ताहे; in the second future नेषे, क्लेदिष्ये or क्लेत्स्ये; in the conditional अनेष्ये, अक्लेदिष्ये or अक्लेत्स्ये; in the precative नेषीय, क्लेदिषीय or क्लेत्सीय (§ 159).

There are, however, some slight differences between the passive and the Âtmanepada, which will be pointed out in the following paragraphs.

§ 165. In the periphrastic perfect of the passive भू *bhū* and अस् *as*, as well as क्त (§§ 123, 164), take the terminations of the Âtmanepada.

## PARADIGM.

छादयां <i>chhādayām</i>	चञ्जे	or आसे	or वभूवे
	<i>chālre</i>	<i>āse</i>	<i>babhūve</i>
	चञ्जषे	आसिषे	वभूविषे
	<i>chālriṣhe</i>	<i>āsriṣhe</i>	<i>babhūviṣhe</i>
	चञ्जे	आसे	वभूवे
	<i>chālre</i>	<i>āse</i>	<i>babhūve</i>
	चञ्जवहे	आसिवहे	वभूविवहे
	<i>chālricāhe</i>	<i>āsivāhe</i>	<i>babhūvivāhe</i>
	चञ्जाथे	आसाथे	वभूवाथे
	<i>chālrathe</i>	<i>āsāthe</i>	<i>babhūvāthe</i>
	चञ्जाति	आसाति	वभूवाति
	<i>chālratē</i>	<i>āsātē</i>	<i>babhūvātē</i>
	चञ्जमहे	आसिमहे	वभूविमहे
	<i>chālrimāhe</i>	<i>āsīmāhe</i>	<i>babhūvimāhe</i>
	चञ्जद्वे	आसिध्वे	वभूविध्वे or वभूविद्वे
	<i>chālradhve</i>	<i>āsadhve</i>	<i>babhūvirdhve babhūvidhve</i>
	चञ्जिरे	आसिरे	वभूविरे
	<i>chālrire</i>	<i>āsire</i>	<i>babhūvire</i>

§ 166. The third person singular of the aorist is formed by affixing to the augmented verb the termination इ, before which the final and penultimate letters of the base undergo the following changes :

1. Final ए *e*, ऐ *ai*, and ओ *o*, are changed to आ *á*, after which as well as after an original final आ *á*, य *y* is inserted, e.g. दा *dá*, 'to give,' दे *de*, 'to protect,' दै *dai*, 'to purify,' and दो *do*, 'to cut,' make अदायि *á-dá-y-i*.

2. A final इ *i*, or ई *í*, is changed to आय् *áy*, e.g. जि *ji*, 'to conquer,' अजायि *á-jáy-i*; नी *ní*, 'to lead,' अनायि *á-náy-i*.

3. A final उ *u*, or ऊ *ú*, is changed to आव् *áv*, e.g. नु *nu*, or नू *nú*, 'to praise,' अनावि *á-náv-i*.

4. Final च्च *ṛi* and च्छ *ṛí* become आर् *ár*, e.g. कृ *kṛi*, 'to make,' कृ *kṛí* 'to throw,' अकारि *á-kár-i*.

5. A penultimate अ *a* followed by a single consonant is lengthened, e.g. पत *pat*, 'to fall,' अपाति *a-pát-i*. There are many exceptions to this rule, especially all the verbs ending in अम् retain the short vowel, e.g. क्लम, 'to be sad,' अक्लमि.

6. Penultimate इ *i*, उ *u*, and च्च *ṛi*, followed by a single consonant, are changed to ए *e*, ओ *o*, and अर् *ar* (guṇa), e.g. छिद् *chhid*, 'to cut,' अच्छेदि *a-chchhed-i*; तुद् *tud*, 'to strike,' अतोदि *a-tod-i*; दृश् *dṛiç*, 'to see,' अदर्शि *a-darç-i*.

This rule does not apply to the last इ of the desiderative, nor to the इ, उ, or च्च of verbs ending in the affix च preceded by a consonant (cf. 8).

7. Penultimate च्छ *ṛí* becomes ईर् *ír*, e.g., स्तृह् *stríh*, अस्तीर्हि *a-stírh-i*.

8. Final अ *a* is rejected, e.g. बुबोधिष *bubodhisha*, desiderative of बुध *budh*, अबुबोधिषि *a-bubodhish-i*; लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयि *a-lolúy-i*. Second frequentatives and denominatives formed by the affix च which have a consonant immediately before this affix, follow the rule given in § 56, 3, e.g. वेभिय अबेभिदि, नमस्य अनमस्यि or अगमसि.

9. Derivative verbs ending in अय *aya*, i.e., the causals, verbs of the tenth conjugational class, and denominatives in अय, reject this affix, e.g. बोधय *bodhaya* अबोधि *a-bodh-i*, दापय अदापि *a-dáp-i*.



In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally *e.g.* क्लमय, causal of क्लम, अक्लमि or अक्लामि (*cf.* 5).

The Paradigm of the passive aorist of नी therefore is:—

अनेषि <i>āneṣhi</i> , 'I was lead'	अनेष्वहि <i>āneṣvahi</i> , etc., as § 142 Âtman.	अनेष्महि
अनेष्ठास् <i>āneṣthās</i>	अनेषाथाम्	अनेद्वम्
अनायि <i>ānāyi</i>	अनेषाताम्	अनेषत

*Exceptions to § 166:—*

1. The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the Âtmanepada of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, *e.g.* भावय, causal of भू, 'to become,' in the 1<sup>st</sup> sing. अभावयिषि *á-bhāvay-ishi* or अभाविषि *á-bhāv-ishi*; in the 2<sup>nd</sup> अभावयिष्ठास् or अभाविष्ठास्; but in the 3<sup>rd</sup>, according to § 166, 9, अभावि only, in the 1<sup>st</sup> dual अभावयिष्वहि or अभाविष्वहि, etc.

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (*cf.* § 166, 9), *e.g.* from क्लमय, causal of क्लम, in the 1<sup>st</sup> sing. अक्लमयिषि, or अक्लमिषि, or अक्लामयिषि, or अक्लामिषि.

2. Many verbs, when used as reflective passives, take in the third person singular the termination of the Âtmanepada instead of that of the passive (*cf.* my V. G. § 879), *e.g.* अग्रे, 'to go,' अग्रेष्वयत (*cf.* § 164), not अग्रेष्वयिषि, but in the sense of a real passive only अग्रेष्वयिषि.

### 3. ALPHABETICAL LIST OF SOME ANOMALIES.

अकमिषि or अकामिषि or अकामयिषि, 1<sup>st</sup> person singular (fifth form of the aorist), अकामि, 3<sup>rd</sup> person singular of कम्, 'to love,'

when real passive, but अचकमे, 1<sup>st</sup> sing. (third form of the aorist),  
अचकमत, 3<sup>rd</sup> sing., when reflective (*cf.* Except. 1).

अक्रान्दि or regularly अक्रन्दि, third person singular of कन्दय,  
causal of कन्द, 'to call.'

अक्रमि from क्रम्, 'to go.'

अक्रान्दि or regularly अक्रन्दि, from कन्दय, causal of कन्द, 'to call.'

अक्लमि from क्लम्, 'to be sad.'

अक्लान्दि or regularly अक्लन्दि from क्लन्दय, causal of क्लन्द, 'to call.'

अक्षपि or अक्षापि from क्षपय, causal of क्षै, 'to decrease,' (§ 60).

अक्षमि from क्षम्, 'to bear.'

अक्षजि or अक्षजि from क्षजय, causal of क्षज्, 'to give,' 'to go.'

अख्यासि (fourth form of the aorist), but, when reflective, अख्ये  
(second form of the aorist), from ख्या, 'to speak.'

अगूहि, third person singular, from गूह, 'to cover.'

अगोपायि or अगोपि from गुप्, 'to protect.'

अग्लपि or अग्लापि from ग्लापय or ग्लपय, causal of ग्लै, 'to become  
exhausted' (§ 60).

अघानि from हन्, 'to kill.'

अचमि, but, when preceded by the preposition आ, अचामि, from  
चम्, 'to eat.'

अच्छमि from क्खम्, 'to eat.'

अजनि from जन्, 'to bring forth.'

अजमि from जम्, 'to eat.'

अजम्भि from जम्भ, 'to yawn.'

अजरि or अजारि from जरय, causal of जृ, 'to become old' (§ 60).

अज्ञपि or अज्ञापि from क्षपय or क्षापय, causal of क्षा, 'to know'  
(§ 60).

अज्ञमि from ज्ञम्, 'to eat.'

अतमि from तम्, 'to become breathless.'

अदमि from दम्, 'to tame.'

अदरि or अदारि from दरय, causal of दृ, 'to burst' (§ 60).

अदक्षि or अदक्षि from दक्षय, causal of दक्ष्, 'to go.'

अद्रमि from द्रम्, 'to run.'

अद्रोषि (1<sup>st</sup> sing. of the fourth form of the aorist), but, when reflective, अद्रुद्रुवे (third form of the aorist), from द्रु, 'to run.'

अधूपायि or अधूपि, third singular from धूप, 'to fumigate.'

अनरि or अनारि from नरय, causal of नृ, 'to lead.'

अपणायि or अपाणि from पण् } 'to praise.'

अपनायि or अपानि from पन् }

अभाञ्जि or अभञ्जि from भञ्ज, 'to break.'

अमार्जि from मृज्, 'to wipe.'

अयामि or अयमि from यमय, causal of यम्, 'to restrain.'

अरन्धि from रध्, 'to hurt.'

अरन्धि from रम्, 'to desire vehemently.'

अराञ्जि or अरञ्जि from रञ्ज, 'to colour.'

अलम्भि from लम्, 'to obtain.'

अविच्छायि or अविच्छि from विक्, 'to go.'

अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to cease.'

अश्रपि or अश्रापि from श्रापय or श्रपय, causal of श्रा, श्रै 'to cook' (§ 60).

अश्रयिषि (first pers. sing. of the fifth form of the aorist), but, when reflective, अशिश्रिये (third form), from श्रि, 'to go.'

अश्रयिषि and, when reflective, अशिश्रिये, from श्रि, 'to swell.'

असमि, third singular, from सम् } 'to be unconfused.'

अस्मि from स्म

अस्तेपि or अस्तापि from स्तापय or स्तपय, causal of स्ता, 'to bathe' (§ 60).

अस्मरि or अस्मारि from स्मरय, causal of स्मृ, 'to recollect' (§ 60).

अस्मि from स्म, 'to sound.'

अस्रोषि (1<sup>st</sup> sing. of the fourth form of the aorist), but, when reflective, असुसुवे (third form) from सु, 'to flow.'

अहिडि and } or regularly अहेडि, third person singular, from  
अहीडि } हेड् 'to surround.'

आतीयि or आर्ति from ऋत्, 'to blame.'

4. All verbs ending in vowels or diphthongs, and the verbs हन्, 'to kill,' दृश्, 'to see,' and ग्रह्, 'to take,' may in the aorist, the first and second future, the conditional, and the precativè either use the forms which are prescribed in §§ 164-166, *e.g.* from दा, aorist अदिषि, अदिथास्, अदायि, अदिष्वहि, etc. (§§ 148 and 144), fut. I. दाताहे, etc.; fut. II. दास्ये, etc.; condit. अदास्ये, etc.; precat. दासीय, etc., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, *e.g.* (*cf.* § 166) from दाय् (3<sup>rd</sup> sing. अदायि *a-dáy-i*), जाय् (from जि), नाय् (from नी), नाव् (from नु and नू), कार् (from कृ and कृ), घान् (3<sup>rd</sup> sing. अघानि, § 166, Exc. 3, from हन्), दर्श् (3<sup>rd</sup> sing. अदर्शि, § 166, 6), ग्राह् (3<sup>rd</sup> sing. अग्राहि, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the Âtmanepada of the fifth aorist, and in the last four verbal forms those of the Âtmanepada, with prefixed इ, *e.g.* aorist अदायिषि *a-dáy-ishi*, अदायिष्ठास्, अदायि, अदायिष्वहि, etc.

अजायिषि, अजायिष्ठास्, अजायि, अजायिष्वहि, etc.

अनायिषि, etc., अनाविषि, अकारिषि, अघानिषि, अदर्शिषि, अग्राहिषि.

In the first future दायिताहे, जायिताहे, ग्राहिताहे, etc.

In the second future दायिष्ये, जायिष्ये, ग्राहिष्ये, etc.

In the conditional अदायिष्ये, अजायिष्ये, अग्राहिष्ये, etc.

In the precativè दायिषीय, जायिषीय, ग्राहिषीय, etc.

§ 167. When the passive is reflexive, and in the Veda also in other instances, the Âtmanepada of the active voice is often used instead of the special forms of the passive, *e.g.* in the verbs which signify 'to adorn,' 'he adorns himself' (properly 'he is adorned by himself') भूषते, Âtmanep. of भूष्, 'to adorn' (*cf.* my V.G. §§ 873, 875, 879).

## SECTION III. OTHER VERBAL DERIVATIVES.

## PARTICIPLES.

§ 168. The participles of the present and of the second future Parasmaipada are formed from the corresponding third persons of the plural, which reject the final इ, *e.g.*

3<sup>rd</sup> plur. of the present.      participle of the present.

(*cf.* § 80)

बोधन्ति  
*bóḥanti*  
'they know'

नह्यन्ति  
*náhyanti*

तुदन्ति  
*tudánti*

बोधयन्ति  
*bóḥáyanti*

बुबोधिषन्ति  
*búbodhishanti*

नमस्यन्ति  
*namasyanti*

पितरन्ति  
*pítaranti*

(*cf.* § 85)

चिन्वन्ति  
*chinvanti*

आप्नुवन्ति  
*ápnuvanti*

तन्वन्ति  
*tanvanti*

युनन्ति  
*yunanti*

(*cf.* § 104)

लिहन्ति  
*lihanti*

(*cf.* § 105)

पिप्रति  
*piprati*

(*cf.* § 106)

बोभुवति  
*bóbhuvati*

बोधन्  
*bóḥant*  
'knowing'

नह्यन्  
*náhyant*

तुदन्  
*tudánt*

बोधयन्  
*bóḥáyant*

बुबोधिषन्  
*búbodhishant*

नमस्यन्  
*namasyant*

पितरन्  
*pítarant*

चिन्वन्  
*chinvant*

आप्नुवन्  
*ápnuvant*

तन्वन्  
*tanvant*

युनन्  
*yunant*

लिहन्  
*lihant*

पिप्रत्  
*piprat*

बोभुवत्  
*bóbhuvat*

3<sup>rd</sup> plur. of the present.      participle of the present.

(cf. § 107)

यु॒ञ्जन्ति  
*yujjānti*

यु॒ञ्जन्  
*yujjānt*

(cf. § 108)

य॒न्ति  
*yānti*  
द॒द॒ति  
*dādāti*

य॒न् from इ, 'to go'  
*yānt*  
द॒द॒त् from दा, 'to give'  
*dādat*

3<sup>rd</sup> plur. of the second  
future.

participle of the second  
future.

(cf. § 159)

ने॒ष्यन्ति 'they will lead'  
*neṣhyānti*  
क्षे॒दि॒ष्यन्ति or  
क्षे॒त्यन्ति

ने॒ष्यन् 'what will lead'  
*neṣhyant*  
क्षे॒दि॒ष्यन्  
क्षे॒त्यन्

§ 169. The participle of the reduplicated perfect Parasmaipada is formed from the corresponding third person, which rejects the termination उस् *us*, e.g. from रु॒द रु॒द रु॒द (third person plural रु॒दुस् *rurud-us*), and subjoins a termination which appears in the declension in the shape of वत् *vat*, वन् *van*, वान् *vān*, वांस् *vāms*, वस् *vas*, and उस् *us*, or rather, in accordance with § 17, उष् *ush*, e.g. रु॒द॒वत् *rurud-vāt*, रु॒द॒वन्, रु॒द॒वान्, रु॒द॒वांस्, रु॒द॒वस् (only in the Veda), रु॒द॒उस् or rather रु॒द॒उष् (cf. § 221, V.) 'having wept.'

The last form differs from the third person plural Parasmaipada merely in the substitution of ष् *sh* for स् *s*, e.g. (cf. § 117) 3<sup>rd</sup> plur. Par. द॒दुस् *dadús*, participle द॒दुष् *dadúsh*, 3<sup>rd</sup> plur. शि॒श्रुस्, participle शि॒श्रुष्, 3<sup>rd</sup> plur. चि॒क्रियुस्, participle चि॒क्रियुष्, etc.

Before the other five forms (which begin with व् *v*), य् *y*, इय् *iy*, उव् *uv*, ऊव् *úv*, and र् *r*, preceding the termination of the third person plural Parasmaipada and deduced from इ *i*, ई *í*, उ *u*, ऊ *ú*, or ऋ *ṛi*, are changed to their original elements, e.g. (cf. § 117), 3<sup>rd</sup> plur. शि॒श्रुस् *çicy-us*, from शि *çi*, participle शि॒श्रिवत् *çici-vat*, शि॒श्रिवन्, शि॒श्रिवान्, शि॒श्रिवांस्, शि॒श्रिवस्; चि॒क्रियुस् from क्री, participle चि॒क्रीवत्, etc.; दु॒दुवुस् from दु, participle दु॒दुवत्, etc.; लु॒लुवुस्

from लू. लूलूवत्, etc.; वभूवुस् (§ 118) from भू. वभूवत्, etc.; दधुस् from धृ. दधृवत्, etc. Final ऋ *rī* of a verb is changed to ईर् *īr*, and after labials and व् *v*, to ऊर् *ūr*.

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with व् *v*, by an auxiliary इ, e.g. दधुस्, *dadh-ūs*, 3<sup>rd</sup> plur. of धा *dhá*, participle दधिवत् *dadh-i-vát*, etc.; तेनुस् *ten-ūs* (§ 117, 7), तेनिवत् *ten-i-vát*, etc.; ईजुस् (§ 118, ईज्) ईजिवत्, etc.

Anomalous forms are जगन्वत् *jaganvat* (and regularly जग्मिवत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जघ्मिवत्) from हन्, 'to strike,' दाश्चत्, °वन्, etc., from दाष्, 'to worship,' मीढ्वत्, etc., from मिह्, 'to sprinkle,' साह्वत्, etc., from सह्, etc., 'to bear,' etc.

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or कृ with the form ending in the affix आम्, e.g. (cf. § 123) क्वाद्या-मासिवत् (°वन्, °वान्, °वांस, °वस्, °उष्), or क्वाद्यां चक्षवत्, etc., or क्वाद्यां वभूवत्, etc., 'having covered.'

§ 170. The participles of the present Âtmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Âtmanepada and of the passive voice are formed by the affix मान् *māna*, which is attached to that form of the corresponding third persons plural, which is left after the final न्ते *nte* has been rejected, e.g.

3 <sup>rd</sup> plur. present Âtm.	participle.
(cf. § 80) बोधन्ते <i>bōdhante</i> 'they know'	बोधमान् <i>bōdhamāna</i> 'knowing'
नह्यन्ते <i>nahyante</i>	नह्यमान् <i>nāhyamāna</i>
तुदन्ते <i>tuḍānte</i>	तुदमान् <i>tuḍāmāna</i>
बोधयन्ते <i>bōdhayante</i>	बोधयमान् <i>bōdhayamāna</i>

3<sup>rd</sup> plur. present Âtm.

बुबोधिषन्ते

*bubodhiṣhante*

नमस्यन्ते

*nāmasyante*

पितरन्ते

*pitārante*

participle.

बुबोधिषमाण (cf. § 16)

*bubodhiṣamāna*

नमस्यमान

*nāmasyamāna*

पितरमाण

*pitāramāna*3<sup>rd</sup> plur. of the present of the passive. participle.

(cf. § 161) दृश्यन्ते

*drīṣyānte* 'they are seen'

दृश्यमान

*drīṣyamāna* 'being seen'

(cf. § 162) श्रीयन्ते

*śrīyānte*

श्रीयमाण (§ 16)

*śrīyamāna*

स्तूयन्ते

*stūyānte*

स्तूयमान

*stūyamāna*

क्रियन्ते

*kriyānte*

क्रियमाण (§ 16)

*kriyamāna*3<sup>rd</sup> plur. of the second future,

Âtm. and passive.

(cf. §§ 159) नेष्यन्ते

and 164) *neṣhyānte*

'they will lead,' or 'they will be led'

participle.

नेष्यमाण (§ 16)

*neṣhyamāna*

'what will lead,' or 'will be led.'

क्षेदिष्यन्ते or

क्षेत्स्यन्ते

क्षेदिष्यमाण (§ 16) or

क्षेत्स्यमान

3<sup>rd</sup> plur. of the second future

of the passive voice alone.

(cf. § 166) नायिष्यन्ते

Ex. 4, p. 151) *nāyīṣhyānte*

'they will be led'

participle.

नायिष्यमाण (§ 16)

*nāyīṣhyamāna*

'what will be led'

दायिष्यन्ते

दायिष्यमाण (§ 16)

§ 171. The participles of the present Âtmanepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Âtmanepada are formed by the affix आन *āna*, or without accent आन *āna*.

In the present it is attached to the third person plural after having rejected the final अते *ate*, in the perfect to the third person plural after having cut off the final इरे *ire*, e.g.



3 <sup>rd</sup> plur. present.	participle.
(cf. § 85) चिन्वते <i>chināte</i> 'they arrange'	चिन्वान <i>chināna</i> 'arranging'
आप्नुवते <i>apnavate</i>	आप्नुवान <i>apnavāna</i>
तन्वते <i>tanvate</i>	तन्वान <i>tanvāna</i>
युनते <i>yunate</i>	युनान <i>yunāna</i>
(cf. § 104) लिहते <i>lihate</i>	लिहान <i>lihāna</i>
(cf. § 105) पिप्रते <i>piprate</i>	पिप्राण <i>piprāna</i>
(cf. § 107) युञ्जते <i>yujjāte</i>	युञ्जान <i>yujjāna</i>
(cf. § 108) ददते <i>dādāte</i>	ददान <i>dādāna</i>
3 <sup>rd</sup> plur. of the reduplicated perfect.	participle.
(cf. § 117) ददरे <i>dādare</i> 'they have given'	ददान <i>dādāna</i> 'having given'
शिश्नरे <i>śiśnyare</i>	शिश्नान <i>śiśnyāna</i>
चिक्रियरे <i>chikriyare</i>	चिक्रियाण (§ 16) <i>chikriyāna</i>
दुदुवरे <i>dūduvare</i>	दुदुवान <i>dūduvāna</i>
लुलुवरे <i>lūlūvare</i>	लुलुवान <i>lūlūvāna</i>
दधरे <i>dadhare</i>	दध्राण <i>dadhāna</i>

*Exception.* The participle of the present of the verb आस, II. 2, Âtm., 'to sit,' is आसीन *ās-īna*, 'sitting' (in the Veda also regularly आसान).

§ 172. There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन्त *vant*, to the participle of the perfect of the passive voice (§ 173), e.g. भुक्त *bhuktā*, 'eaten,' भुक्तवन्त *bhuktā-vant*, 'having eaten.'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *tá*, or sometimes न *ná*, e.g. जि *jì*, 'to conquer,' जित *jì-tá*, 'conquered;' लू *lú*, 'to cut,' लून *lú-ná*.

I. त *tá* 1. is attached immediately to the primitive verbs ending in vowels (except च्छ, cf. II.), or diphthongs, and also to many of those which end in consonants.

Final ऐ *ai* is mostly changed to आ *á*, e.g. दै *dai*, 'to purify,' दात *dá-tá*. Final ए *e* and ओ *o*, and sometimes also ऐ *ai* and आ *á* are changed to ई *í* (by the influence of the accent on the following syllable), e.g. धे *dhe*, 'to drink,' धीत *dhl-tá*; पा *pá*, 'to drink,' पीत *pí-tá*; in some instances to इ *i*, e.g. स्था *sthá*, 'to stand,' स्थित *sthi-tá*; मे 'to barter,' मित (see the alphabetical list of anomalies in IV.).

Other final vowels are generally left unchanged, e.g. पा *pá*, 'to protect,' पात *pá-tá*; नी, 'to lead,' नीत; स्तु, 'to praise,' स्तुत; भू, 'to become,' भूत; कृ, 'to make,' कृत.

Verbs ending in म् when attaching त immediately follow the rule given in § 95, 3, and lengthen a penultimate अ, e.g. क्लम, 'to be sad,' क्लान्त.

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3, the exception, and § 102. Thus, according to § 96, 3, मद्, 'to get drunk,' makes मत्त; सिध्, 'to become perfect,' सिद्ध; लुभ्, 'to covet,' लुब्ध; according to § 98, 1, पृच्, 'to mix,' makes पृक्त; युज्, 'to join,' युक्त; according to § 98, 2, तच्, 'to pare,' makes तष्ट; स्पृश्, 'to touch,' स्पृष्ट; according to § 98, 3, and the exception, लिह्, 'to lick,' makes लीढ; दुह्, 'to milk,' दुग्ध; according to § 102, मृज्, 'to clean,' makes मृष्ट; मुह्, 'to be foolish,' मूढ or मुग्ध.

As the acute falls on the affix, the base is often weakened, i.e. च is often changed to इ, व to उ, र to ऋ, and a penultimate nasal rejected, e.g. यज्, 'to sacrifice,' makes इष्ट (cf. § 102); वच्, 'to speak,' उक्त; प्रश्, 'to ask,' पृष्ट; दंश्, 'to bite,' दृष्ट (cf. the anomalies in IV.).

2. Most primitive verbs ending in consonants and all the derivative verbs insert इ between the base and the affix. In some instances a penultimate इ, उ, and ऋ is changed to ए, ओ, and अर् *i.e.* गुण (cf. my K. G. § 374, Bem. 2, V. G. § 895, 9).

The derivative verbs formed with अय reject this affix, *e.g.* बोधय, causal of बुध्, बोधि॒त; others ending in अ reject this vowel, *e.g.* लोलूय, second frequentative of लू, 'to cut,' लोलूयि॒त; those ending in य preceded by a consonant follow the rule given in § 56, 3, *e.g.* वेभिद्य, second frequentative of भिद्, वेभिदि॒त; नमस्व, denominative, नमस्वि॒त or नमसि॒त.

II. न *na* is affixed instead of त *ta* :—

1. To verbs ending in ऋ, which, when preceded by labials or व्, is changed to ऊर्; when preceded by other consonants, to ईर्, *e.g.* वृ, 'to choose,' वूर्ण (cf. § 16); स्तृ, 'to stretch,' स्तीर्ण.

2. To many verbs which begin with a compound consonant, containing य्, र्, ल्, or व्, and terminate in आ, ए, ऐ, or ओ. The final diphthongs must be changed to आ, *e.g.* ग्लै, 'to become exhausted,' ग्लान्.

3. To some verbs ending in द् which then becomes न्, *e.g.* क्षिद्, 'to cut,' क्षिन्.

4. In some sporadic instances (cf. IV.).

III. Some verbs which cannot form a participle of this kind substitute an adjective for it, *e.g.* शुष्, 'to dry,' makes शुष्क; पच, 'to cook,' पक्व (cf. IV.).

#### IV. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES.

Participle.	Verb.	Participle.	Verb.
अक्त	{ अङ् 'to go' and अञ्ज 'to anoint.'	अङ्, only with pre- positions.	अङ् 'to go.'
अक्त	अङ् 'to go.'		
अचित	अस्व 'to sound.'	आन्त	अन् 'to breathe.'

Participle.	Verb.	Participle.	Verb.
इद्ध	इन्ध् 'to kindle.'	क्षाम (cf. III.)	क्षै 'to decrease.'
इष्ट	{ यज् 'to sacrifice' and इष् 'to wish.'	क्षित	{ क्षिण् 'to injure' and { क्षि 'to destroy.'
उक्त	वच् 'to speak.'	क्षीण	क्षि 'to destroy.'
उत	वे 'to weave.'	क्षीव	intoxi- क्षीव् 'to spit.'
उत्त	उन्द् 'to be wet.'	cated' (cf.	
उदित	वद् 'to speak.'	III.)	
उन्न	उन्द् 'to be wet.'	क्षुण्	क्षुद् 'to grind.'
उप्त	वप् 'to sow.'	क्ष्मात	क्ष्माय् 'to shake.'
उभित	उभ् 'to fill.'	क्ष्यूत	क्षिप् and क्षीव् 'to spit.'
उशित	वस् 'to wish.'		
उषित	वस् 'to dwell.'		
जढ	वह् 'to bear.'	क्ष्विष्ट	क्ष्विड् { 'to sound in- articulately'
जत	{ जय् 'to weave' and अव् 'to protect.'	क्ष्विण्	क्ष्विद् { and 'to be unctuous'
जर्ण	उर्व् 'to injure.'	खात	खन् 'to dig.'
ऋत	ऋण् and ऋ 'to go.'	ख्यात	ख्या 'to speak.'
ऋफित	ऋम्फ् 'to injure.'	गत	गम् 'to go.'
कपित, only in certain significations.	कम्प् 'to tremble.'	गीत	गै 'to sing.'
		गुफित	गुम्फ् 'to tie.'
		गून	गु and गू 'to void excrement.'
कान्त	{ कन् 'to shine' and कम् 'to love.'	गूर्ण	गुर्, गूर, and गुर्व् 'to make an effort'
कुक्त	{ कुञ्च 'to be crooked' and कुज् 'to steal.'	गृहीत	ग्रह् 'to take.'
कुथित	कुन्थ II. 9, 'to afflict.'	ग्रथित	ग्रन्थ 'to tie.'
कृश (cf. III.)	कृष् 'to become thin.'	ग्लुक्त	{ ग्लुञ्च 'to go' and { ग्लुच् 'to rob.'
क्रूत	क्रूय् 'to stink.'	घृत	{ घृण् 'to shine,' and { घृ 'to shine,' and { 'to sprinkle.'
क्रुक्त	क्रुञ्च 'to be crooked.'		
क्षत	क्षण् 'to hurt.'	चक्ष	चक्ष 'to hop.'

Participle.	Verb.	Participle.	Verb.
चित	{ चाय् 'to worship' and चि 'to arrange.'	तृपित	तृप् } 'to be satis-
चुक्त	चुच्य 'to express juice.'	तृफित	तृम्फ } fied.'
चुन्न	चुन्द 'to perceive.'	°त्त, cf. दत्त	
क्वात and } क्षित	क्षी 'to cut.'	चाण }	चै 'to protect.'
कृष्	कृद् 'to shine.'	चपित	चुम्प }
जग्ध	घस् 'to eat.'	चुफित	चुम्फ } 'to hurt.'
जात	{ जन् 'to produce' and जै 'to wane.'	त्वक्त	त्वञ्च 'to go.'
जीत	ज्यो 'to restrain.'	थूर्ण	थुर्व 'to hurt.'
जीन	ज्या 'to become old.'	दत्त	{ दा 'to give' and दे 'to protect.'
जूत	जु 'to hurry,' in the Veda.	After prepositions, ending in vowels, the syllable द् may be rejected and then a pre- ceding इ or उ must be lengthened, e.g. प्रदत्त or प्रत्त, निदत्त or नीत्त, सुदत्त or सूत्त.	
जूर्ण	{ जुर्व 'to hurt,' जूर् 'to grow old,' and ज्वर् 'to be feverish.'		
डीन (डीत)	डी 'to fly.'	दम्भ	दम्भ 'to hurt.'
तक्त	तञ्च and तञ्ज 'to contract.'	दरिद्रित	दरिद्रा 'to be in distress.'
तत	तन् 'to stretch.'	दष्ट	दंश् 'to bite.'
तुपित	तुम्प् 'to hurt.'	दित	दो 'to tie.'
तुफित	तुम्फ 'to hurt.'	दीन	दी 'to go to ruin.'
तूर्त	तुर्व 'to overcome' in the Veda.	दून	दु 'to suffer pain.'
तूर्ण	{ तुर्व 'to hurt,' and 'to hurry.'	दूर्ण	दुर्व 'to hurt.'
तृढ	तृंह and तृह 'to hurt.'	दृढ	दृंह 'to fasten.'
तृष्	तृद् 'to hurt.'	दृफित	दृम्फ 'to hurt.'
भृत	तृण् 'to eat.'	द्यूत and } द्यून }	दिव् 'to play.'
		धित	धा 'to hold,' in the Veda.

Participle.	Verb.	Participle.	Verb.
धीत	{ धे 'to drink,' and धै 'to think,' in the Veda.	क्लीन s. क्लीन.	
धूर्ण	धुर्व् and धूर 'to hurt'	भग्न	भङ् 'to break.'
धीत	धाव् 'to cleanse.'	भर्ण	भर्व् 'to injure.'
ध्यात	धै 'to think.'	भुग्न	भुज् 'to bend.'
ध्वस्त	ध्वस् 'to fall.'	भृष्ट	{ भज् 'to fry' and भृष् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	भृष्ट	भृष् 'to fall.'
नत	नम् 'to bow to.'	भ्रीण	भ्री 'to fear.'
नद्ध	नह् 'to tie.'	मक्त	मञ् 'to hold.'
नुत्त and {	नुद् 'to push on.'	मग्न	मज् 'to dive.'
नुत्त		नचित	मञ् 'to hold.'
पक्क (cf. III.)	पच् 'to cook.'	मत	मन् 'to think.'
पीत	पा 'to drink.'	मत्त	मद् 'to get drunk.'
पीन	प्याच् 'to be exuberant.'	मथित	मन्थ् 'to churn.'
पूत	{ पूय् 'to stink' and पू 'to purify.'	मित	{ मा 'to measure' and मे 'to barter.'
पूर्ण	{ पूर् 'to fill.' पृ }	मीन	मी 'to hurt.'
पूर्त		मुक्त	{ मुञ् 'to deceive' and मुच् 'to let loose.'
पृष्ट	प्रक् 'to ask.'	मूत	मव् and मू 'to bind.'
प्यान	प्यै and प्याच् 'to be exuberant.'	मूर्ण	{ मुर्व् 'to tie' and मृ 'to kill.'
प्रीण (प्रीत)	प्री 'to love.'	मूर्त	मुर्क् 'to be faint.'
प्रौढ	प्रऽवह्, cf. ऊढ.	मृष्ट	{ मृज् 'to wipe.' मृम् 'to touch,' and मृष् 'to endure patiently.'
क्लीन	क्ली 'to go.'		
फाण्ट	फण् 'to go.'		
फुल्ल and {	फल 'to bear fruit.'	सुक्त	मुञ् and मुच् 'to set.'
फुल्ल		स्निष्ट	स्निक् 'to speak bar- barously.'
बद्ध	बन्ध् 'to bind.'		
बुधित	{ बुन्ध् 'to perceive.' बुन्द् }	सुक्त	सुञ् and सुच् 'to set.'
बुन्त			

Participle.	Verb.	Participle.	Verb.
यत	यम् 'to restrain.'	शत	{ (शै 'to cook') and शो 'to sharpen.'
रक्त	रञ्ज् 'to colour.'	शित	शो and शि 'to sharpen.'
रत	रम् 'to rest.'	शिष्ट	{ शास् 'to instruct' and शिष् 'to leave.'
रिफित	रिम्प् 'to hurt.'	शीत	शै 'to curdle'
रुगण	रुज् 'to break.'	शीन	cf. श्यान.
लङ्गित	लङ् 'to go limp- ingly.'		{ शुच्य 'to express juice' and शुच् 'to be pure.'
लग्न	{ लग् 'to adhere' and लज् or लज्ज् 'to be ashamed.'	शुक्त	शुन्ध 'to purify.'
(उद् ५) लाघ	लाघ् 'to be able'	शुधित	शुस् 'to shine.'
(cf. III.)	or 'equal to.'	शुभित	शुष् 'to become dry.'
लीन	ली 'to adhere.'	शुष्क (cf. III.)	श्वि 'to swell.'
लुक्त	लुञ्ज् 'to pull out.'	शून	आ and औ 'to cook'
लून	लू 'to cut.'	शृत	cf. आण.
वक्त	वञ्ज् 'to go.'	श्यान	शै 'to curdle.'
वत	वन् 'to ask.'	अथित	अन्य् 'to tie.'
वान	वै 'to become dry.'	अव्य	अश् 'to be care- less.'
विग्न	विज् 'to tremble.'	आण	आ and औ 'to cook.'
विचित	व्यच् 'to deceive.'	ऽषाढ	सह् 'to bear,' in the Veda.
वित्त }	विद् 'to gain,' 'to	छूत	छिव् and छीव् 'to spit.'
विन्न }	find.'	सक्त	सज्ज् 'to adhere to,' 'to go.'
वीत	व्ये 'to surround.'	सचित	सञ्ज् 'to go.'
वृक्कण	व्रञ्ज् 'to tear.'		
वृत	{ वृण् 'to eat' and वृ 'to select.'		
व्रीण	व्री 'to choose.'		
व्लीन (or )	व्ली (or व्ली) 'to		
व्लीन }	select,' etc.		
शयित	शी 'to lie down.'		
शस्त	{ शंस 'to praise' and शस् 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
सत्त in the Veda		स्फीत	स्फाय् 'to swell.'
सन्न com- monly(con- form to II.3)	सद् 'to sit.'	स्फूर्ण	स्फूर्ज् 'to thunder.'
		स्फूर्ण	स्फूर्ङ् 'to expand.'
		खन्न	खन्द् 'to ooze.'
		स्यूत	सिक् 'to sew.'
सात	सन् 'to obtain.'	सख	संस 'to fall.'
सित	सो 'to destroy' and	सिन्ध	सिन्ध् 'to kill.'
	सि 'to bind.'	सूत	सिक् 'to go.'
सिन (सित)	सि 'to bind.'	खत्त	खज्ज् 'to embrace.'
सिन्ध	सिन्ध् 'to kill.'	खान्त	खन् 'to sound.'
सोत	सै 'to waste.'	खूर्ण	खूर्ङ् 'to expand.'
सुप्त	स्वप् 'to sleep.'		खृ 'to injure.'
सृञ्च	सृञ्च 'to kill.'	हत	हन् 'to kill.'
सोढ	सह् 'to bear.'	हान	हा 'to go.'
खान्न	खान्द् 'to ascend.'	हित	धा 'to hold.'
खान्ध	खाम् } 'to make firm.'	हीन	हा 'to leave.'
खुञ्च		हत	ह्रै 'to call.'
खान्ध		हर्ण	हर्ङ् 'to be crooked.'
(प्र५) { स्त्रीत } { स्त्रीम }	स्त्रै 'to be col- lected.'	ह्रीण (ह्रीत)	ह्री 'to be ashamed.'
		हुत	हृ 'to be crooked' in the Veda.
सुञ्च	सुञ्च 'to make firm.'		
स्थित	स्था 'to stand.'	ल्लन्न	ल्लाद् 'to be glad.'

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तव्य *tavya* (or तव्य *tavyà*), अनीय *anīya*, य *yá*, also with independent svarita *yà*, and without accent *ya* (or त्व *tya*), or एलिम *elíma*.

These forms have nearly the same signification as the Latin participles in *ndus*, like *amandus*, and imply that the action, which the verb expresses must be done, or is ordered, caused, allowed, deserves to be done.

I. The verbs in taking तव्य *tavya*, follow the rules prescribed in §§ 154, 155, 156 and Exc. 1, § 157; 1, e.g.



According to § 154 दातव्य *dā-tavya* (or दातव्य *dā-tavyā*), 'to be given,' what may or ought to be given,' जेतव्य from जि, स्नातव्य from स्नै, भवितव्य from भू, जरितव्य or जरीतव्य from जृ, पतितव्य from पत्.

According to § 155 शातव्य from शो, बोधयितव्य from बोधय, causal of बुध्, वेभिदितव्य from वेभिद्य, second frequentative of भिद्, नमस्यितव्य or नमसितव्य, from नमस्य, denominative.

According to § 156 जेतव्य from जि, श्रयितव्य from श्रि, स्तोतव्य from स्तु, क्षवितव्य from क्षु, भवितव्य from भू, कर्तव्य from कृ, करितव्य or करीतव्य from कृ, क्षेदितव्य from क्षिद्, बोधितव्य from बुध्, पर्चितव्य from पृच्.

According to § 156, Exc. 1 कुचितव्य from कुच्, गुवितव्य from गू, बुबोधिषितव्य, वेभिदितव्य.

According to § 157, 1, गन्तव्य from गम्, भेत्तव्य from भिद्, क्रोद्धव्य from क्रुध्, योक्तव्य from युज्, प्रष्टव्य from प्रष्ट्, लेढव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नद्धव्य from नह्, भ्रष्टव्य from भ्रज्, वोढव्य from वह्.

## II. Before अनीय *anīya* and य *ya* :—

1. Final अ of the verb is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, लोलूयनीय *lolūy-anīya*, लोलूय्य *lolūy-ya*. The derivative verbs ending in the affix य preceded by a consonant follow before अनीय the rule given in § 56, 3, e.g. वेभिद्य, second frequentative of भिद्, वेभिद्नीय, नमस्य, denominative, नमस्यनीय or नमसनीय; before the affix य they reject their final य, e.g. वेभिद्य, नमस्य. The verbs ending in derivative अय reject this affix, e.g. बोधय, causal of बुध्, बोधनीय, बोध्य.

2. Before अनीय final ए, ऐ, and ओ are changed to आ and the initial अ of the affix is rejected, e.g. धे 'to drink,' धानीय. Before य, these diphthongs as well as final आ are changed to ए, e.g. दा, 'to give;' दे, 'to protect;' and दो, 'to cut,' make देय.

3. Final इ and ई are changed before अनीय to अय, and before य to ए, e.g. चि 'to arrange,' चयनीय, चय, नी नयनीय, नेय.

*Exception.* Two verbs ending in इ take ल्य instead of य and leave the vowel unchanged, viz. इ, 'to go,' इल्य and जि 'to conquer,' जिल्य (but also regularly जेय), two others ending in इ and one in ई change their finals before the affix य to अय्, e.g. क्री 'to buy,' क्रय्य.

4. Final उ and ऊ are changed to अ्व्, e.g. च्यु 'to move,' च्यवनीय, चय्य. But when the participle implies 'absolute necessity,' they are changed before य to आव्, e.g. भू भाव्य.

Some verbs ending in उ take ल्य instead of य and leave the vowel unchanged, e.g. स्तु 'to praise,' स्तुल्य.

5. Final ऋ and ॠ are changed before अनीय to अर्, before य to आर्, e.g. कृ, 'to make,' and कृ, 'to throw,' कारणीय (§ 16), कार्य.

Some verbs ending in ऋ take ल्य instead of य, before which the vowel remains unchanged, e.g. वृ 'to screen,' etc. वृल्य.

6. इ and उ, followed by a single radical consonant, are changed to ए and ओ (guṇa), e.g. छिद्, 'to split,' छेदनीय, छेद्य, बुध् बोधनीय, बोध्य; ऋ followed by one radical consonant before अनीय, and very rarely before य (cf. the anomalies in 8, e.g. वर्ष्य varshya) becomes अर् (guṇa), e.g. तृप्, 'to be satisfied,' तर्पणीय (§ 16), but तृष्य.

*Exception* to the rules 3-6. The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g. कुचनीय, बुबोधिषणीय (§ 16), वेभिदनीय, कुच्य, बुबोधिय, वेभिद्य. But final u before अनीय is changed to uv, e.g. गुवनीय from गु or गू (against 4).

7. When the affix य is attached,

(a) A radical अ, followed by a single radical consonant, except a labial, is lengthened, e.g. पद् 'to go,' पाद्य; but शप् 'to execrate,' श्य्य.

(b) The final च् and ज् of those verbs which attach the termination of the participle of the perfect of the passive voice immediately, are changed to क् and ग्, e.g. पच् 'to cook' (forming as participle of the perfect passive पक्व, § 173, IV.) makes पाक्य, युज्

(participle of the perfect passive युक्त) योग्य. But the consonant is left unchanged when the participle implies 'absolute necessity,' e.g. पाच्य.

8. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES OF THE PARTICIPLES FORMED BY तव्य, अनीय, य, त्य.

Participle.	Verb.
अर्च्य 'to be praised, revered' . . . . .	अर्च 'to praise.'
इत्य . . . . .	इ 'to go.'
उद्य . . . . .	वद् 'to speak,' in compounds.
ऊर्णवितव्य or ऊर्णवितव्य } . . . . .	ऊर्ण 'to cover.'
अतीयितव्य or अर्तितव्य } अतीयनीय or अर्तनीय } अतीत्य or अत्य }	अत् 'to blame.'
कामयितव्य or कमितव्य } कामनीय or कमनीय }	कम् 'to love.'
काम्य	
कुत्य . . . . .	कु }
कूय . . . . .	कू }
कृत्य and regularly कार्य . . . . .	कृ 'to make.'
क्रष्टव्य and regularly कर्ष्टव्य . . . . .	कृष् 'to draw.'
क्ष्वितव्य . . . . .	क्षु 'to sneeze.'
क्ष्णवितव्य . . . . .	क्ष्ण 'to sharpen.'
खेय . . . . .	खन् 'to dig.'
गद्य (after prepositions regularly गाद्य) . . . . .	गद् 'to speak.'
गुत्य . . . . .	गु }
गूय . . . . .	गू }
गूहितव्य or गोढव्य } गूहनीय } गूह्य or regularly गोह्य }	गूह 'to cover.'
गृह्य (Vedic, commonly, according to the rule, ग्राह्य) . . . . .	ग्रह 'to take.'

Participle.	Verb.
गोपायितव्य or गोपितव्य } गोपायनीय or गोपनीय } गोपाय्य or गोप्य	गुप् 'to protect.'
चत्	चत् 'to abscond.'
चर्त्	चृत् 'to connect.'
चर्त् (but after prepositions regularly चार्त्)	चर् 'to go.'
चातव्य	चाय् 'to worship.'
(उपऽ) चाय्य	चि 'to arrange.'
जन्य and जान्य	जन् 'to bring forth.'
जित्व and जेय	जि 'to conquer.'
जुष्य	जुष् 'to be pleased.'
डयितव्य	डि 'to fly.'
तक्त्	तक् 'to endure.'
त्याज्य	त्यज् 'to abandon.'
त्राय्य	त्रप् 'to be ashamed.'
दरिद्रितव्य } दरिद्र	दरिद्रा 'to be in distress.'
दातव्य } दानीय }	दी 'to go to ruin,' of course also from दा, दे, दी.
दाभ्य or regularly दम्भ्य	दम्भ 'to hurt.'
दीधितव्य } दीध्यनीय } दीध्य	दीधी 'to shine.'
दुह्य or regularly दोह्य	दुह् 'to milk.'
दृत्	दृ 'to respect.'
द्रष्टव्य	दृश् 'to see.'
धूपायितव्य or धूपितव्य } धूपायनीय or धूपनीय } धूपाय्य or धूप्य	धूप 'to fumigate.'

Participle.	Verb.
धूय . . . . .	धू 'to shake.'
धृत्य . . . . .	धु 'to stand firm.'
नष्ट्व्य . . . . .	नश् 'to perish.'
(उद्) नीय . . . . .	नी 'to lead.'
नुत्य . . . . .	नु } 'to praise.'
नूय . . . . .	
पणाचित्व or पणित्व } पणायनीय or पणनीय } पणाथ्य or पण्य	पण 'to praise.'
पनायित्व or पनित्व } पनायनीय or पननीय } पनाथ्य or पन्य	
प्यात्व . . . . .	प्यात् 'to be exuberant.'
भज्य and regularly भाग्य . . . . .	भज् 'to divide.'
भर्ष्ट्व्य or भ्रष्ट्व्य } भर्जनीय or भ्रज्जनीय } भर्ज्य or भ्रज्य	भ्रज्ज् 'to fry.'
भृत्य and regularly भार्य . . . . .	भृ 'to bear.'
भोज्य when the verb signifies 'to eat,' otherwise regularly भोग्य . . . . .	भुज् 'to eat,' 'to enjoy.'
मङ्ग्व्य . . . . .	मज्ज् 'to dive.'
मद् (but with prepositions regularly माद्)	मद् 'to get drunk.'
मात्व्य } मानीय }	मी 'to hurt,' of course also from मा 'to measure,' and मे 'to barter.'
मार्ग्य and मृज्य } मार्ष्ट्व्य and मार्जित्व } मार्जनीय }	
मृष्ट्व्य or मर्ष्ट्व्य . . . . .	मृश् 'to touch.'
यज्य (Vedic, and याज्य) . . . . .	यज् 'to sacrifice.'

Participle.	Verb.
यत् . . . . .	यत् 'to endeavour.'
यवितव्य . . . . .	यु 'to bind.'
याज्य <i>cf.</i> यज्य.	
याव्य after the preposition आ . . . . .	यु 'to bind.'
युग्य . . . . .	युज् 'to join.'
योज्य after the prepositions नि and प्र . . . . .	युज् 'to join.'
राप्य . . . . .	रप् 'to sound.'
लभ्य and regularly लभ्य . . . . .	लभ् 'to obtain.'
लातव्य } and regularly { लेतव्य } लानीय } लेतव्य } . . . . .	ली 'to adhere.'
लाप्य . . . . .	लप् 'to speak.'
वद्य ( <i>cf.</i> उद्य) . . . . .	वद् 'to speak.'
वरितव्य or वरीतव्य . . . . .	वृ 'to select,' etc.
वर्ष्य or वृष्य . . . . .	वृष् 'to rain.'
वाच्य . . . . .	वच् 'to speak.'
विच्छादितव्य or विच्छितव्य } विच्छादनीय or विच्छनीय } . . . . .	विह् 'to go.'
विच्छाद्य or विच्छा	
वृत्त or वार्य . . . . .	वृ 'to select,' etc.
वोढव्य . . . . .	वह् 'to bear.'
शक्य . . . . .	शक् 'to be able.'
शयितव्य . . . . .	शी 'to lie down.'
शस्य and शंस्य . . . . .	शस् 'to praise.'
शिष्य . . . . .	शास् 'to instruct.'
अधितव्य . . . . .	अि 'to go.'
सह्य . . . . .	सह् 'to endure.'
ऽसाव्य after the preposition आ . . . . .	सु 'to beget.'
सृज्य, but सर्ग्य after the prepositions अव and सम् . . . . .	सृज् 'to abandon.'
सोढव्य . . . . .	सह् 'to endure.'
स्पर्ष्टव्य or स्पर्ष्टव्य . . . . .	स्पृष् 'to touch.'
स्फातव्य . . . . .	स्फाच् 'to swell.'

Participle.	Verb.
सप्तय or सप्तय . . . . .	सृप् 'to go.'
सवितय . . . . .	सु 'to flow.'
सष्टय . . . . .	सृज् 'to abandon.'

ABSOLUTIVES FORMED BY त्वा *tvā*, य *ya* (त्य *tya*), AND अम् *am*.

§ 175. These forms generally denote that the action which the verb expresses has been done, and that some other action follows it. Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolute.

§ 176. The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolute त्वा *tvā*; those which are compounded with prepositions, etc., य *ya*, or when they end in a short vowel, त्य *tya*, e.g. भू *bhū* makes भूत्वा *bhū-tvā*, जि *ji* जित्वा *ji-tvā*, प्र + भू प्रभूय *pra-bhū-ya*. सम् + जि संजित्य, *sañ-jī-tya*.

§ 177. The affix त्वा is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e.g. ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, नी नीत्वा, य युत्वा, भू भूत्वा, कृ कृत्वा.

Final ऋ becomes ईर्, and after labials and व्, ऊर्, e.g. तृ, 'to cross,' तीर्त्वा; पृ, 'to fill,' पूर्त्वा.

Final diphthongs are changed to आ, e.g. दै 'to purify,' दात्वा.

Further, त्वा is immediately subjoined also to many primitive verbs ending in consonants (*cf.* my V.G. § 914, I. and Ausnahme and Bemerkung), and the finals of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive त (§ 173, I. 1), e.g. क्लम् क्लान्त्वा, मद् मत्त्वा, सिध् सिद्ध्वा, लभ् 'to obtain,' लब्ध्वा; पच् 'to cook,' पक्त्वा; युज् युक्त्वा, तच् तद्वा, सृश् सृष्ट्वा, लिह् लीढ्वा, दुह् दुरध्वा, मृज् मृष्ट्वा, सुह् मूढ्वा, or मुग्ध्वा. Final इव् is changed to यू, e.g. दिव् 'to play,' द्यूत्वा.

The greater number of the primitive verbs with final con-

sonants and some of those which end in इ, ई, ऊ, or ऋ, and all the derivative verbs, insert इ, *e.g.* पत् पति॒त्वा.

When इ is inserted :—

1. Final इ and ई are changed to अय्, ऊ to अव्, ऋ to अर् (guṇa), *e.g.* पू, ‘to purify,’ पवि॒त्वा (or without इ. पू॒त्वा).

2. Penultimate ऋ is changed to अर्, *e.g.* पृच्, ‘to mix,’ पृचि॒त्वा.

3. The verbs ending in इच् change इ to ए. *e.g.* दिव् देवि॒त्वा (or वृ॒त्वा, as observed before).

4. Other verbs with penultimate इ or उ may optionally change them to ए and ओ (guṇa), *e.g.* लिख्, ‘to write,’ लेखि॒त्वा, or लिखि॒त्वा, द्युत्, ‘to sparkle,’ द्योति॒त्वा, or द्युति॒त्वा. When इ and उ at the same time are the initial letters of the verb, they must be changed to ए and ओ, *e.g.* इष्, ‘to wish,’ एषि॒त्वा (also without इ, इष्टा). The verbs noticed in the exception to § 141 leave their इ and उ unchanged, *e.g.* कुचि॒त्वा, *cf.* 5.

5. Final अ is rejected, *e.g.* लीलूय लीलूयि॒त्वा, वुबोधिष वुबोधिषि॒त्वा, बोधय बोधयि॒त्वा, and the rule given in § 56, 3 applies also here, *e.g.* वेभिद्य्, second frequentative of भिद्, makes वेभिदि॒त्वा, नमस्य, denominative, नमसि॒त्वा, or नमसि॒त्वा.

6. The anomalous changes which some verbs undergo before the affix त्वा, are similar to those which occur in the perfect participle of the passive voice (§ 173, IV.). In fact, when the termination is attached immediately, this absolutive may be formed from many anomalous verbs by simply substituting त्वा for त or न of the perfect participle. Thus यज् makes in the perfect participle ह्यष्ट, in the absolutive ह्यष्टा; वे उत, उत्वा; तृ तीर्ण, तीर्त्वा; दा दत्त, दत्त्वा; पा, ‘to drink,’ पीत, पीत्वा; धा हित, हि॒त्वा; हन् हत, हत्वा.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive, *e.g.* अज् in the perfect participle अक्त, but in the absolutive अक्त्वा or अक्त्वा.



In the verbs मज्ज् 'to dive,' and नश् 'to perish,' a nasal is optionally inserted before the last letter, *e.g.* मज्जा, or मज्झा, नश्चा, or नञ्चा.

मृज् forms मज्जित्वा or मृज्वा, रध् रन्धित्वा.

*Observation.* In the Veda the affixes त्वाय् *tvāya*, त्वी *tvī*, त्वानम् *tvānam*, and त्वीनम् *tvīnam*, sometimes are substituted for त्वा, *e.g.* गम् गन्त्वाय्, पा 'to drink,' पीत्वी, पीत्वानम्, यज् इष्ट्वीनम्.

§ 178. Before the affix च (§ 176) a radical ऋ is changed to ईर् and, when preceded by labials or व्, to ऊर्. Final ए, ऐ, and ओ are changed to आ. Final अ and the affix अय of the causals, verbs of the tenth conjugational class, and denominatives in अय are rejected, likewise the affix च of the second frequentative and of denominatives when preceded by a consonant, *e.g.*

प्र + तृ . . . . .	makes	प्रतीर्य
प्र + पू . . . . .	„	प्रपूर्य
प्र + दृ . . . . .	„	प्रदाय
प्र + ग्लौ . . . . .	„	प्रग्लाय
प्र + लोलूय, second frequentative of लू,	„	प्रलोलूय
प्र + बोधय, causal of बुध् . . . . .	„	प्रबोध्य
प्र + वेभिद्य, second frequentative of भिद्,	„	प्रवेभिद्य
प्र + नमस्य, denominative, . . . . .	„	प्रनमस्य.

Radical इ and उ, when followed by radical र् or व्, are lengthened, *e.g.* प्र + दिव् प्रदीव्य.

*Exc.* Derivative verbs ending in the affix अय, viz. causals, verbs of the tenth conjugational class, and denominatives in अय reject only the final अ, when अय is preceded by a single consonant with अ before it, *e.g.* प्र + कथय (tenth conjug. cl.) प्रकथय.

#### § 179. ALPHABETICAL LIST OF ANOMALOUS FORMS.

*Observation.* The sign § indicates that the following forms can be used only when the verb is compounded with a preposition :—

Absolutive.	Verb.
§ आपथ्य (also regularly आप्थ) . . .	आपथ् 'causal of आप् 'to reach.'
§ इज्य . . . . .	यज् 'to sacrifice.'
§ उच्च . . . . .	वच् 'to speak.'
§ उद्य . . . . .	वद् 'to speak.'
§ उष्य . . . . .	वप् 'to sow.'
§ उश्न . . . . .	वश् 'to desire.'
§ उष्य . . . . .	वस् 'to dwell.'
§ ऋतीय or } . . . . .	ऋत् 'to blame.'
§ ऋत्य }	
§ ऋत्य . . . . .	ऋण् and ऋ 'to go.'
§ क्षत्य . . . . .	क्षण् 'to wound.'
§ क्षित्य . . . . .	क्षिण् 'to hurt.'
§ क्षीय . . . . .	क्षि 'to destroy.'
§ खाद्य (or खन्य) . . . . .	खन् 'to dig.'
§ गत्य (or गम्य) . . . . .	गम् 'to go.'
§ गृह्य . . . . .	ग्रह् 'to seize.'
§ गोपाय्य (or गुप्य) . . . . .	गुप् 'to protect.'
§ घृत्य . . . . .	{ घृण् 'to shine,' and घृ 'to shine' and 'sprinkle.'
§ जागर्य . . . . .	जागृ 'to wake.'
§ जाय (or जन्य) . . . . .	जन् 'to bring forth.'
§ तत्य . . . . .	तन् 'to stretch.'
§ तृत्य . . . . .	तृण् 'to eat.'
§ दाय . . . . .	दी 'to go to ruin.'
§ धूपाय्य (धूप्य) . . . . .	धूप् 'to fumigate.'
§ नत्य (or नम्य) . . . . .	नम् 'to bow to.'
§ पणाय्य (or पण्य) . . . . .	पण् }
§ पनाय्य (or पन्य) . . . . .	
§ पृच्छ . . . . .	प्रक् 'to ask.'
§ स्नूय, in the Veda . . . . .	स्नु 'to swim.'
§ भृज्य . . . . .	भज् 'to fry.'
§ मत्य . . . . .	मन् 'to think.'

Absolutive.	Verb.
§ माच . . . . .	मि 'to throw,' and मी 'to hurt' (of course also from मा 'to measure,' and मे 'to barter').
§ मित्व (or माच) . . . . .	मे 'to barter.'
§ यत् . . . . .	यम् 'to restrain.'
§ यूय, in the Veda. . . . .	यु 'to bind.'
§ रत् . . . . .	रम् 'to rest.'
§ लभ्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य . . . . .	लभ् 'to obtain.'
§ लाय (or लीय) . . . . .	ली 'to adhere.'
§ वत् . . . . .	वन् 'to desire.'
§ विच्य . . . . .	व्यच् 'to deceive.'
§ विच्छाय (or विच्छ) . . . . .	विक् 'to go.'
§ विध्य . . . . .	व्यध् 'to pierce.'
§ वीय, optionally after the prepo- sitions परि and सम्; otherwise regularly व्याय . . . . .	व्ये 'to surround.'
§ वृश्च . . . . .	व्रश्च् 'to tear.'
§ वृत्य . . . . .	{ वृण् 'to eat' and वृ 'to select,' etc.
§ श्य . . . . .	शी 'to lie down.'
§ शिष्य . . . . .	शास् 'to teach.'
§ शूय . . . . .	श्वि 'to swell.'
§ साय (or सन्य) . . . . .	सन् 'to obtain.'
§ सुष्य . . . . .	स्वप् 'to sleep.'
§ हत्य . . . . .	हन् 'to kill.'
§ ह्य . . . . .	हे 'to call.'

The verbs which are enumerated in my V.G. § 154, 2, 2, reject their penultimate nasal, *e.g.* स्तम्भ् 'to stop,' विष्टम्भ् (*cf.* § 17).

§ 180. Before the affix अम् *am* the verb undergoes the same changes as before the termination इ *i* of the third person singular of the passive aorist (*cf.* § 166). Thus दा 'to give,' दे 'to protect,' दै 'to purify,' and दो 'to cut,' make in the third person singular of the passive aorist अदाचि, in the absolute दायम्, जि अजाचि, जायम्, नु अनावि, नावम्, छ and कृ अकारि, कारम्, पत् अपाति, पातम्, छिद् अच्चेदि, छेदम्, तुद् अतोदि, तोदम्, दृश् अदर्शि, दर्शम्. For some exceptions see my V.G. § 916.

Generally this absolute is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies 'having performed repeatedly the action which the verb implies,' *e.g.* चार्थचायम्, from चि 'to arrange, collect,' 'having arranged or collected repeatedly.'

#### INFINITIVE.

§ 181. The infinitive is formed by 'attaching to the verb the affix तुम् *tum*, before which the verb undergoes the same modifications as before the affix of the first active future, तासि, etc.

Thus according to § 154 दा makes दातुम् *dt-tum*, जि जेतुम्, स्त्री स्नातुम्, भू भवितुम्, जृ जरितुम् or जरीतुम्, पत् पतितुम्. According to § 155 शो शातुम्, बोधय बोधयितुम्, वेभिय वेभिदितुम्, नमस्, denominative, नमस्यितुम् or नमसितुम्.

According to § 156 जि makes जेतुम्, but श्वि श्वयितुम्, स्तु स्तोतुम्, but नु नवितुम्, भू भवितुम्, छ कर्तुम्, कृ करितुम् or करीतुम्, छिद् ह्वेदितुम्, बुध बोधितुम्, पृच् पचितुम्. According to Exc. 1 कुच् कृचितुम्, बुबोधिष बुबोधिषितुम्, वेभिय वेभिदितुम्.

According to § 157, 1, गम् makes गन्तुम्, भिद् भेतुम्, कुध् क्रोडुम्, युज् योक्तुम्, प्रह् प्रष्टुम्, लिह् लेढुम्, दुह् दोगधुम्, द्रुह् द्रोढुम् or द्रोगधुम् (also with inserted इ, द्रोहिदुम्), नह् नहुम्, भज् भष्टुम्, वह् वोढुम्.

The anomalies are similar to those which occur in the first future, *cf.* § 160, *e.g.* ऊर्ण्वितुम् or ऊर्ण्वितुम् in analogy with the first future Parasm. ऊर्ण्वितास्मि or ऊर्ण्वितास्मि, चतोर्यितुम् or अर्तितुम्, etc.

§ 182. Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, *e.g.* इष्टये dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish.'

§ 183. In the Veda infinitives are formed also by the affixes :—

तवे *tave*, *e.g.* कर्तवे from कृ 'to make.'

तोस् *tos*, *e.g.* स्थातोस् from स्था 'to stand.'

तवै *tavái*, *e.g.* पातवै *pátavái*, from पा, 'to drink.'

अम् *am*, *e.g.* आरुहम् from रुह 'to mount,' with the preposition आ.

ए *é*, *e.g.* दृशे from दृश् 'to see.'

अस् *as*, *e.g.* विलिखस् from लिख् 'to write,' with the preposition चि.

ऐ *ái*, *e.g.* प्रख्यै from ख्या 'to speak,' with the preposition प्र.

स्यै *syai*, *e.g.* रोहिष्यै from रुह 'to mount.'

से *se*, *e.g.* ववे from वह् 'to bear.'

असे *ase*, *e.g.* चयसे from चि 'to arrange.'

अध्यै *adhyai*, or with accent on the penultimate *ádhyai*, *e.g.* यज्यै from यज् 'to sacrifice,' दुह्यै from दुह् 'to milk.'

*cf.* my V.G. § 919.

## TABLE OF CONJUGATION.

Active.		Passive.	
Parasmaipada.	Âtmanepada.		
PRESENT.			
S. 1. <i>bódhâmi</i> , I know	<i>bódhe</i> , I know	<i>budhyé</i> , I am	} known
2. <i>bódhasi</i> , thou knowest	<i>bódhase</i> , thou knowest	<i>budhyáse</i> , thou art	
3. <i>bódhati</i> , he knows	<i>bódhate</i>	<i>budhyáte</i> , he is	
D. 1. <i>bódhâvas</i> , we two know	<i>bódhávahe</i>	<i>budhyávahe</i> , we two are	
2. <i>bódhathas</i> , you two know	<i>bódhethe</i>	<i>budhyéthe</i> , you two are	
3. <i>bódhatas</i> , they two know	<i>bódhete</i>	<i>budhyéte</i> , they two are	
P. 1. <i>bódhâmas</i> , we know	<i>bódhâmahe</i>	<i>budhyâmahe</i> , we are	
2. <i>bódhatha</i> , you know	<i>bódhadhre</i>	<i>budhyádhre</i> , you are	
3. <i>bódhanti</i> , they know	<i>bódhante</i>	<i>budhyánte</i> , they are	
PRESENT PARTICIPLE.			
<i>bódhant</i> , knowing	<i>bódhamána</i> , knowing	<i>budhyámána</i> , being known	
IMPERFECT.			
S. 1. <i>ábodham</i> , I knew	<i>ábodhe</i> , I knew	<i>ábudhye</i> , I was known	
2. <i>ábodhas</i>	<i>ábodhathás</i>	<i>ábudhyathás</i>	
3. <i>ábodhat</i>	<i>ábodhata</i>	<i>ábudhyata</i>	
D. 1. <i>ábodháva</i>	<i>ábodhávahe</i>	<i>ábudhyávahe</i>	
2. <i>ábodhatam</i>	<i>ábodhethám</i>	<i>ábudhyethám</i>	
3. <i>ábodhatám</i>	<i>ábodhetám</i>	<i>ábudhyetám</i>	
P. 1. <i>ábodhâma</i>	<i>ábodhâmahi</i>	<i>ábudhyâmahi</i>	
2. <i>ábodhata</i>	<i>ábodhadhvam</i>	<i>ábudhyudhvam</i>	
3. <i>ábodhan</i>	<i>ábodhanta</i>	<i>ábudhyanta</i>	
POTENTIAL.			
S. 1. <i>bódheyam</i> , I may, or I might know	<i>bódheya</i> , I may know	<i>budhyéya</i> , I may be known	
2. <i>bódhes</i>	<i>bódhethás</i>	<i>budhyéthás</i>	
3. <i>bódhet</i>	<i>bódheta</i>	<i>budhyéta</i>	
D. 1. <i>bódheva</i>	<i>bódhevahi</i>	<i>budhyévahi</i>	
2. <i>bódhetam</i>	<i>bódheyáthám</i>	<i>budhyéyáthám</i>	
3. <i>bódhetám</i>	<i>bódheyátám</i>	<i>budhyéyátám</i>	
P. 1. <i>bódhema</i>	<i>bódhemahi</i>	<i>budhyémahi</i>	
2. <i>bódheta</i>	<i>bódhedhvam</i>	<i>budhyédhvam</i>	
3. <i>bódheyus</i>	<i>bódheran</i>	<i>budhyéran</i>	

Active.		Passive.
Parasmaipada.	Âtmanepada.	
IMPERATIVE.		
S. 1. <i>bódháni</i> , may I know	<i>bódhai</i> , may I know	<i>budhyái</i> , may I be known
2. <i>bódha</i>	<i>bódhasva</i>	<i>budhyásva</i>
or <i>bódhatát</i>		
3. <i>bódhatu</i>	<i>bódhatám</i>	<i>budhyátám</i>
or <i>bódhatát</i>		
D. 1. <i>bódháva</i>	<i>bódhávahai</i>	<i>budhyāvahai</i>
2. <i>bódhatam</i>	<i>bódhethám</i>	<i>budhyéthám</i>
3. <i>bódhatám</i>	<i>bódhetám</i>	<i>budhyétám</i>
P. 1. <i>bódhāma</i>	<i>bódhāmahai</i>	<i>budhyāmahai</i>
2. <i>bódhata</i>	<i>bódhadhvam</i>	<i>budhyádhvam</i>
or <i>bódhatát</i>		
3. <i>bódhantu</i>	<i>bódhantám</i>	<i>budhyántám</i>
PERFECT.		
S. 1. <i>bubódha</i> , I have known	<i>bubudhé</i> , I have known	<i>bubudhé</i> , I have been known, etc., like the Âtmanepada
2. <i>bubodhitha</i>	<i>bubudhishé</i>	
3. <i>bubódha</i>	<i>bubudhé</i>	
D. 1. <i>bubudhivá</i>	<i>bubudhiváhe</i>	
2. <i>bubudháthus</i>	<i>bubudhāthe</i>	
3. <i>bubudhátus</i>	<i>bubudhāte</i>	
P. 1. <i>bubudhimá</i>	<i>bubudhimáhe</i>	
2. <i>bubudhá</i>	<i>bubudhidhvé</i>	
3. <i>bubudhús</i>	<i>bubudhiré</i>	

## PARTICIPLE OF THE PERFECT.

*bubudhvát*, etc., cf. *bubudháná*, having known  
 §§ 169, and 221 V., ing known  
*budhitá*, known  
*budhitávant*, having known

	Active.	Passive.
Parasmaipada.	Âtmanepada.	

## AORIST OF THE SECOND FORM.

S. 1. <i>âbudham</i> , I had known	<i>âbudhe</i> , I had known	<i>âbudhe</i> , I had been known
2. <i>âbudhas</i>	<i>âbudhathâs</i>	<i>âbudhathâs</i>
3. <i>âbudhat</i>	<i>âbudhata</i>	<i>âbodhi</i>
D. 1. <i>âbudhâva</i>	<i>âbudhâvahi</i>	<i>âbudhâvahi</i> , etc., like the Âtmanepada
2. <i>âbudhatam</i>	<i>âbudhethâm</i>	
3. <i>âbudhatâm</i>	<i>âbudhetâm</i>	
P. 1. <i>âbudhâma</i>	<i>âbudhâmahi</i>	
2. <i>âbudhata</i>	<i>âbudhadvam</i>	
3. <i>âbudhan</i>	<i>âbudhanta</i>	

## AORIST OF THE FIFTH FORM

S. 1. <i>âbodhisham</i> , I had known	<i>âbodhishi</i> , I had known	<i>âbodhishi</i> , I had been known
2. <i>âbodhîs</i>	<i>âbodhishthâs</i>	<i>âbodhishthâs</i>
3. <i>âbodhît</i>	<i>âbodhishṭa</i>	<i>âbodhi</i>
D. 1. <i>âbodhishva</i>	<i>âbodhishvahi</i>	<i>âbodhishvahi</i> , etc., like the Âtmanepada
2. <i>âbodhishṭam</i>	<i>âbodhishâthâm</i>	
3. <i>âbodhishṭâm</i>	<i>âbodhishâtâm</i>	
P. 1. <i>âbodhishma</i>	<i>âbodhishmahi</i>	
2. <i>âbodhishṭa</i>	<i>âbodhidhvam</i>	
3. <i>âbodhishus</i>	<i>âbodhishata</i>	

## FUTURE I.

S. 1. <i>bodhitâsmi</i> , I shall know	<i>bodhitâhe</i> , I shall know	<i>bodhitâhe</i> , I shall be known, etc., like the Âtmanepada
2. <i>bodhitâsi</i>	<i>bodhitâse</i>	
3. <i>bodhitâ</i>	<i>bodhitâ</i>	
D. 1. <i>bodhitâsvas</i>	<i>bodhitâsvahe</i>	
2. <i>bodhitâsthas</i>	<i>bodhitâsâthe</i>	
3. <i>bodhitârau</i>	<i>bodhitârau</i>	
P. 1. <i>bodhitâsmas</i>	<i>bodhitâsmahe</i>	
2. <i>bodhitâstha</i>	<i>bodhitâdhve</i>	
3. <i>bodhitâras</i>	<i>bodhitâras</i>	



Active.		Passive.
Parasmaipada.	Âtmanepada.	
FUTURE II.		
S. 1. <i>bodhishyāmi</i> , I shall	<i>bodhishyē</i> , I shall	<i>bodhishyē</i> , I shall be
2. <i>bodhishyāsi</i> [know	<i>bodhishyāse</i> [know	known, etc., like the
3. <i>bodhishyāti</i>	<i>bodhishyāte</i>	Âtmanepada
D. 1. <i>bodhishyāsvas</i>	<i>bodhishyāsva</i>	
2. <i>bodhishyāthas</i>	<i>bodhishyēthe</i>	
3. <i>bodhishyātas</i>	<i>bodhishyēte</i>	
P. 1. <i>bodhishyāmas</i>	<i>bodhishyāmahe</i>	
2. <i>bodhishyātha</i>	<i>bodhishyādhrve</i>	
3. <i>bodhishyānti</i>	<i>bodhishyānte</i>	
PARTICIPLE OF THE FUTURE.		
<i>bodhishyānt</i> , what	<i>bodhishyāntāna</i> .	<i>bōdhya</i> , or <i>bodhanīya</i> ,
will know	what will know	or <i>bodhitāya</i> , what
		is or ought to be
		known
CONDITIONAL.		
S. 1. <i>ābodhishyam</i> , I should	<i>ābodhishye</i> , I	<i>ābodhishye</i> , I should
know	should know	be known, etc., like
2. <i>ābodhishyas</i>	<i>ābodhishyāthās</i>	the Âtmanepada
3. <i>ābodhishyat</i>	<i>ābodhishyata</i>	
D. 1. <i>ābodhishyāsva</i>	<i>ābodhishyāsvahi</i>	
2. <i>ābodhishyāthas</i>	<i>ābodhishyāthāhi</i>	
3. <i>ābodhishyātām</i>	<i>ābodhishyētām</i>	
P. 1. <i>ābodhishyāma</i>	<i>ābodhishyāmahe</i>	
2. <i>ābodhishyātha</i>	<i>ābodhishyādhrām</i>	
3. <i>ābodhishyan</i>	<i>ābodhishyānta</i>	
PRECATIVE.		
S. 1. <i>budhyāsam</i> , I pray, I	<i>bodhishīyā</i> , I pray,	<i>bodhishīyā</i> , I pray, I
may know	I may know	may be known, etc.,
2. <i>budhyās</i>	<i>bodhishīsthās</i>	like the Âtmane-
3. <i>budhyāt</i>	<i>bodhishīsthā</i>	pada
D. 1. <i>budhyāsva</i>	<i>bodhishīsvāhi</i>	
2. <i>budhyāstam</i>	<i>bodhishīsthāhi</i>	
3. <i>budhyāstām</i>	<i>bodhishīyāstām</i>	
P. 1. <i>budhyāma</i>	<i>bodhishīmnāhi</i>	
2. <i>budhyāsta</i>	<i>bodhishīdhvām</i>	
3. <i>budhyāsus</i>	<i>bodhishīrān</i>	
ABSOLUTIVE.		
<i>bodhitvā</i> , or <i>bodhitvā</i> , having known and		
INFINITIVE.		
<i>bōdhitum</i> , to know		
having been known		

FREQUENTATIVE.

First Form.		Second Form.	
Active.	Passive.	Active.	Passive.
PRESENT.			
S. 1. <i>bóbodhmi</i> , I know repeatedly	<i>bobudhyé</i> , I am known repeatedly	<i>bobudhyé</i> , I know repeatedly	<i>bobudhyé</i> , I am known repeatedly, etc., like the Passive of the first form
or <i>bóbudhími</i>			
2. <i>bóbhotsi</i>	<i>bobudhyáse</i>	<i>bobudhyáse</i>	
or <i>bóbudhíshi</i>			
3. <i>bóboddhi</i>	<i>bobudhyáte</i>	<i>bobudhyáte</i>	
or <i>bóbudhíti</i>			
D. 1. <i>bobudhvás</i>	<i>bobudhyávahe</i>	<i>bobudhyávahe</i>	
2. <i>bobuddhás</i>	<i>bobudhyéthe</i>	<i>bobudhyéthe</i>	
3. <i>bobuddhás</i>	<i>bobudhyéte</i>	<i>bobudhyéte</i>	
P. 1. <i>bobudhmás</i>	<i>bobudhyámahe</i>	<i>bobudhyámahe</i>	
2. <i>bobuddhá</i>	<i>bobudhyéthe</i>	<i>bobudhyéthe</i>	
3. <i>bóbudhati</i>	<i>bobudhyánte</i>	<i>bobudhyánte</i>	

PRESENT PARTICIPLE

<i>bóbudhat</i> , knowing repeatedly	<i>bobudhyámāna</i> , being known repeatedly	<i>bobudhyámāna</i> , knowing repeatedly	<i>bobudhyámāna</i> , being known repeatedly
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IMPERFECT

S. 1. <i>ábobudham</i> , I knew repeatedly	<i>ábobudhye</i> , I was known repeatedly	<i>ábobudhye</i> , I knew repeatedly	<i>ábobudhye</i> , I was known repeatedly, etc., like the Passive of the first form
2. <i>ábobhot</i>	<i>ábobudhyathás</i>	<i>ábobudhyathás</i>	
or <i>ábobudhís</i>			
3. <i>ábobhot</i>	<i>ábobudhyata</i>	<i>ábobudhyata</i>	
or <i>ábobudhít</i>			
D. 1. <i>ábobudhva</i>	<i>ábobudhyávahe</i>	<i>ábobudhyávahe</i>	
2. <i>ábobuddham</i>	<i>ábobudhyéthe</i>	<i>ábobudhyéthe</i>	
3. <i>ábobuddhám</i>	<i>ábobudhyetám</i>	<i>ábobudhyetám</i>	
P. 1. <i>ábobudhma</i>	<i>ábobudhyámahi</i>	<i>ábobudhyámahi</i>	
2. <i>ábobuddha</i>	<i>ábobudhyadhvam</i>	<i>ábobudhyadhvam</i>	
3. <i>ábobudhus</i>	<i>ábobudhyanta</i>	<i>ábobudhyanta</i>	

First Form.		Second Form.	
Active.	Passive.	Active.	Passive.
POTENTIAL.			
S. 1. <i>bobudhyāmi</i> , I may know repeatedly	<i>bobudhyéya</i> , I may be known repeatedly	<i>bobudhyéya</i> , I may know repeat- edly	<i>bobudhyéya</i> , I may be known re- peatedly, etc., like the
2. <i>bobudhyāś</i>	<i>bobudhyéthās</i>	<i>bobudhyéthās</i>	
3. <i>bobudhyāṭ</i>	<i>bobudhyéta</i>	<i>bobudhyéta</i>	
D. 1. <i>bobudhyāva</i>	<i>bobudhyévahi</i>	<i>bobudhyévahi</i>	Passive of
2. <i>bobudhyātam</i>	<i>bobudhyéyāthām</i>	<i>bobudhyéyāthām</i>	the first
3. <i>bobudhyātām</i>	<i>bobudhyéyātām</i>	<i>bobudhyéyātām</i>	form
P. 1. <i>bobudhyāma</i>	<i>bobudhyémahi</i>	<i>bobudhyémahi</i>	
2. <i>bobudhyāta</i>	<i>bobudhyédhvam</i>	<i>bobudhyédhvam</i>	
3. <i>bobudhyūs</i>	<i>bobudhyéran</i>	<i>bobudhyéran</i>	

## IMPERATIVE.

S. 1. <i>bóbudhāni</i> , may I know repeatedly	<i>bobudhyái</i> , may I be known repeatedly	<i>bobudhyái</i> , may I know repeat- edly	<i>bobudhyái</i> , may I be known re- peatedly, etc., like the Passive of the first form
2. <i>bobuddhí</i> or <i>bobuddhāṭ</i>	<i>bobudhyásva</i>	<i>bobudhyásva</i>	
3. <i>bóboddhu</i> or <i>bóbudhātu</i> or <i>bobuddhāṭ</i>	<i>bobudhyātām</i>	<i>bobudhyātām</i>	
D. 1. <i>bóbudhāva</i>	<i>bobudhyāvahai</i>	<i>bobudhyāvahai</i>	
2. <i>bobuddhām</i>	<i>bobudhyéthām</i>	<i>bobudhyéthām</i>	
3. <i>bobuddhām</i>	<i>bobudhyétām</i>	<i>bobudhyétām</i>	
P. 1. <i>bóbudhāma</i>	<i>bobudhyāmahai</i>	<i>bobudhyāmahai</i>	
2. <i>bobuddhá</i> or <i>bobuddhāṭ</i>	<i>bobudhyādvam</i>	<i>bobudhyādhvam</i>	
3. <i>bóbudhatu</i>	<i>bobudhyántām</i>	<i>bobudhyántām</i>	

PERFECT.

First Form.

Active.

S. 1.	{	<i>chakara</i> or <i>chakāra</i> , or <i>āsa</i> , or <i>babhūva</i> , I have known repeatedly
2.		<i>chakartha</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.		<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	{	<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2.		<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>

First Form.

Passive.

S. 1.	{	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been known repeatedly
2.		<i>chakṛishe</i> , <i>āsishe</i> , <i>babhūvishe</i> [edly]
3.		<i>chakre</i> , <i>āse</i> , <i>babhūve</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsivahe</i> , <i>babhūvivahe</i>
2.		<i>chakrāthe</i> , <i>āsāthe</i> , <i>babhūvāthe</i>
3.		<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsimahe</i> , <i>babhūvimahe</i>
2.		<i>chakṛiḍhve</i> , <i>āsīdhve</i> , <i>babhūvidhve</i> or <i>babhūviḍhve</i>
3.		<i>chakṛire</i> , <i>āsire</i> , <i>babhūvire</i>

Second Form.

Active.

S. 1.	{	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have known repeatedly
2.		<i>chakṛishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.		<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsiva</i> , <i>babhūviva</i>
2.		<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakṛiḍhve</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakṛire</i> , <i>āsus</i> , <i>babhūvus</i>

Passive like the Passive of the first form.

PARTICIPLE OF THE PERFECT.

Active.

Passive.

Active.

Passive.

<i>bobudhāmchakṛivat</i> , <i>ā-</i> <i>sivat</i> , <i>babhūvat</i> , etc., (cf. § 169), having known repeatedly	<i>bobudhitā</i> , being known repeat- edly	<i>bobudhāmchakṛāṇa</i> or <i>āsivat</i> or <i>babhū-</i> <i>vat</i> , etc. (cf. § 169), having known re- peatedly	<i>bobudhitā</i> , being known repeat- edly
<i>bobudhitāvant</i> , having known repeatedly		<i>bobudhitāvant</i> , having known repeatedly	

First Form.		Second Form.
Active.	Passive.	Active.
	AORIST	
S. 1. <i>ābobudhisham</i> , I had known repeatedly	<i>ābobudhishī</i> , I had been known repeatedly	<i>ābobudhishi</i> , I had known repeatedly
2. <i>ābobudhās</i>	<i>ābobudhishṭhās</i>	<i>ābobudhishṭhās</i>
3. <i>ābobudhīt</i>	<i>ābobudhi</i>	<i>ābobudhishṭa</i>
D. 1. <i>ābobudhishva</i>	<i>ābobudhishvahi</i>	<i>ābobudhishvahi</i>
2. <i>ābobudhishṭam</i>	<i>ābobudhishṭhām</i>	<i>ābobudhishṭhām</i>
3. <i>ābobudhishātām</i>	<i>ābobudhishātām</i>	<i>ābobudhishātām</i>
P. 1. <i>ābobudhishma</i>	<i>ābobudhishmahi</i>	<i>ābobudhishmahi</i>
2. <i>ābobudhishṭa</i>	<i>ābobudhidhvam</i>	<i>ābobudhidhvam</i>
3. <i>ābobudhishus</i>	<i>ābobudhishata</i>	<i>ābobudhishata</i>

[Passive like the Passive of the first form.]

## FUTURE I.

S. 1. <i>bobudhitāsmi</i> , I shall know repeatedly	<i>bobudhitāhe</i> , I shall be known repeatedly	<i>bobudhitāhe</i> , I shall know repeatedly
2. <i>bobudhitāsi</i>	<i>bobudhitāse</i>	[edly <i>bobudhitāse</i>
3. <i>bobudhitā</i>	<i>bobudhitā</i>	<i>bobudhitā</i>
D. 1. <i>bobudhitāsvas</i>	<i>bobudhitāsvahe</i>	<i>bobudhitāsvahe</i>
2. <i>bobudhitāsthas</i>	<i>bobudhitāsthāthe</i>	<i>bobudhitāsthāthe</i>
3. <i>bobudhitārau</i>	<i>bobudhitārau</i>	<i>bobudhitārau</i>
P. 1. <i>bobudhitāsmas</i>	<i>bobudhitāsmahe</i>	<i>bobudhitāsmahe</i>
2. <i>bobudhitāstha</i>	<i>bobudhitādhe</i>	<i>bobudhitādhe</i>
3. <i>bobudhitāras</i>	<i>bobudhitāras</i>	<i>bobudhitāras</i>

[Passive like the Passive of the first form.]

## FUTURE II.

S. 1. <i>bobudhishyāmi</i> , I shall know repeatedly	<i>bobudhishyē</i> , I shall be known repeatedly	<i>bobudhishyē</i> , I shall know repeatedly
2. <i>bobudhishyāsi</i>	<i>bobudhishyāse</i>	<i>bobudhishyāse</i>
3. <i>bobudhishyāti</i>	<i>bobudhishyāte</i>	<i>bobudhishyāte</i>
D. 1. <i>bobudhishyāsvas</i>	<i>bobudhishyāsvahe</i>	<i>bobudhishyāsvahe</i>
2. <i>bobudhishyāsthas</i>	<i>bobudhishyēthe</i>	<i>bobudhishyēthe</i>
3. <i>bobudhishyātas</i>	<i>bobudhishyēte</i>	<i>bobudhishyēte</i>
P. 1. <i>bobudhishyāsmas</i>	<i>bobudhishyāmahe</i>	<i>bobudhishyāmahe</i>
2. <i>bobudhishyāstha</i>	<i>bobudhishyādhe</i>	<i>bobudhishyādhe</i>
3. <i>bobudhishyānti</i>	<i>bobudhishyānte</i>	<i>bobudhishyānte</i>

[Passive like the Passive of the first form.]

Active.	First Form.	Passive.
PARTICIPLE OF THE FUTURE.		
<i>bobudhishyánt</i> , what will know repeatedly	<i>bobudhyà</i> , or <i>bobudhanāya</i> , or <i>budhitāvyā</i> , what is or ought to be known repeatedly	
Active.	Second Form.	Passive.
<i>bobudhishyámāṇa</i> , what will know repeatedly	<i>bobudhyà</i> , <i>bobudhanāya</i> , <i>bobudhitāvyā</i> , what is or ought to be known repeatedly	
Active.	First Form.	Second Form.
Active.	Passive.	Active.
CONDITIONAL.		
S. 1. <i>ābobudhishyam</i> , I should know repeatedly	<i>ābobudhishyā</i> , I should be known repeatedly	<i>ābobudhishye</i> , I should know repeatedly
2. <i>ābobudhishyas</i>	<i>ābobudhishyathās</i>	<i>ābobudhishyathās</i>
3. <i>ābobudhishyāt</i>	<i>ābobudhishyata</i>	<i>ābobudhishyata</i>
D. 1. <i>ābobudhishyāva</i>	<i>ābobudhishyāvahi</i>	<i>ābobudhishyāvāhi</i>
2. <i>ābobudhishyatam</i>	<i>ābobudhishyethām</i>	<i>ābobudhishyethām</i>
3. <i>ābobudhishyatām</i>	<i>ābobudhishyetām</i>	<i>ābobudhishyetām</i>
P. 1. <i>ābobudhishyāma</i>	<i>ābobudhishyāmahi</i>	<i>ābobudhishyāmahi</i>
2. <i>ābobudhishyata</i>	<i>ābobudhishyadhvam</i>	<i>ābobudhishyadhvam</i>
3. <i>ābobudhishyan</i>	<i>ābobudhishyanta</i>	<i>ābobudhishyanta</i>
[Passive like the Passive of the first form.]		
PRECATIVE.		
S. 1. <i>bobudhyāsam</i> , I pray, I may know repeatedly	<i>bobudhishyā</i> , I pray, I may be known repeatedly	<i>bobudhishyā</i> , I pray, I may know repeatedly
2. <i>bobudhyās</i>	<i>bobudhishishthās</i>	<i>bobudhishishthās</i>
3. <i>bobudhyāt</i>	<i>bobudhishishthā</i>	<i>bobudhishishthā</i>
D. 1. <i>bobudhyāstam</i>	<i>bobudhishivāhi</i>	<i>bobudhishivāhi</i>
2. <i>bobudhyāstam</i>	<i>bobudhishyāsthām</i>	<i>bobudhishyāsthām</i>
3. <i>bobudhyāstām</i>	<i>bobudhishyāsthām</i>	<i>bobudhishyāsthām</i>
P. 1. <i>bobudhyāsma</i>	<i>bobudhishimāhi</i>	<i>bobudhishimāhi</i>
2. <i>bobudhyāsta</i>	<i>bobudhishidhvām</i>	<i>bobudhishidhvām</i>
3. <i>bobudhyāsus</i>	<i>bobudhishirān</i>	<i>bobudhishirān</i>
[Passive like the Passive of the first form.]		
ABSOLUTIVE.		
<i>bobudhitvā</i> , having known repeatedly, or having been known repeatedly		
INFINITIVE. ACTIVE.		
<i>bóbudhitum</i> , to know repeatedly		

## DESIDERATIVE.

Active.

Passive.

Parasmaipada.

Âtmanepada.

## PRESENT.

S. 1.	<i>búbodhishámi</i> , I wish	<i>búbodhishe</i> , I wish	<i>bubodhishyé</i> , I am
	to know	to know	wished to know
2.	<i>búbodhishasi</i>	<i>búbodhishase</i>	<i>bubodhishyáse</i>
3.	<i>búbodhishati</i>	<i>búbodhishate</i>	<i>bubodhishyáte</i>
D. 1.	<i>búbodhishávas</i>	<i>búbodhishávahe</i>	<i>bubodhishyávahe</i>
2.	<i>búbodhishathas</i>	<i>búbodhishethe</i>	<i>bubodhishyáthe</i>
3.	<i>búbodhishatas</i>	<i>búbodhishete</i>	<i>bubodhishyéte</i>
P. 1.	<i>búbodhishámas</i>	<i>búbodhishámahe</i>	<i>bubodhishyámahe</i>
2.	<i>búbodhishatha</i>	<i>búbodhishadhve</i>	<i>bubodhishyádhive</i>
3.	<i>búbodhishanti</i>	<i>búbodhishante</i>	<i>bubodhishyánte</i>

## PARTICIPLE OF THE PRESENT.

<i>búbodhishant</i> , wish-	<i>búbodhishamāṇa</i> ,	<i>bubodhishyámāṇa</i> ,
ing to know	wishing to know	being wished to know

## IMPERFECT.

S. 1.	<i>ábubodhisham</i> , I	<i>ábubodhishe</i> , I	<i>ábubodhishye</i> , I was
	wished to know	wished to know	wished to know
2.	<i>ábubodhishas</i>	<i>ábubodhishathás</i>	<i>ábubodhishyáthas</i>
3.	<i>ábubodhishat</i>	<i>ábubodhishata</i>	<i>ábubodhishyata</i>
D. 1.	<i>ábubodhisháva</i>	<i>ábubodhishávahi</i>	<i>ábubodhishyávahi</i>
2.	<i>ábubodhishatam</i>	<i>ábubodhishethám</i>	<i>ábubodhishyethám</i>
3.	<i>ábubodhishatám</i>	<i>ábubodhishetám</i>	<i>ábubodhishyethám</i>
P. 1.	<i>ábubodhisháma</i>	<i>ábubodhishámahi</i>	<i>ábubodhishyámahi</i>
2.	<i>ábubodhishata</i>	<i>ábubodhishadhvam</i>	<i>ábubodhishyadhvam</i>
3.	<i>ábubodhishan</i>	<i>ábubodhishanta</i>	<i>ábubodhishyanta</i>

Active.		Passive.
Parasmaipada.	Âtmanepada.	
POTENTIAL		
S. 1. <i>búbodhisheyam</i> , I may wish to know	<i>búbodhisheya</i> , I may wish to know	<i>bubodhisheya</i> , I may be wished to know
2. <i>búbodhishes</i>	<i>búbodhishethás</i>	<i>bubodhishyéthás</i>
3. <i>búbodhisheset</i>	<i>búbodhisheseta</i>	<i>bubodhishyéta</i>
D. 1. <i>búbodhisheva</i>	<i>búbodhishevahi</i>	<i>bubodhishyéva</i>
2. <i>búbodhishetam</i>	<i>búbodhisheyáthám</i>	<i>bubodhishyéyáthám</i>
3. <i>búbodhishesátám</i>	<i>búbodhisheyátám</i>	<i>bubodhishyéyátám</i>
P. 1. <i>búbodhishema</i>	<i>búbodhishemahi</i>	<i>bubodhishyéma</i>
2. <i>búbodhisheseta</i>	<i>búbodhishedhvam</i>	<i>bubodhishyédhvam</i>
3. <i>búbodhisheya</i>	<i>búbodhisheya</i>	<i>bubodhishyéya</i>
IMPERATIVE.		
S. 1. <i>búbodhisháni</i> , may I wish to know	<i>búbodhishai</i> , may I wish to know	<i>bubodhishya</i> , I be wished to know
2. <i>búbodhisha</i> or <i>búbodhishatát</i>	<i>búbodhishasva</i> .	<i>bubodhishyásva</i>
3. <i>búbodhishatu</i> or <i>búbodhishatát</i>	<i>búbodhishatám</i>	<i>bubodhishyátám</i>
D. 1. <i>búbodhisháva</i>	<i>búbodhishávahai</i>	<i>bubodhishyávahai</i>
2. <i>búbodhishatam</i>	<i>búbodhishethám</i>	<i>bubodhishyéthám</i>
3. <i>búbodhishatám</i>	<i>búbodhishesátám</i>	<i>bubodhishyétám</i>
P. 1. <i>búbodhisháma</i>	<i>búbodhishámahai</i>	<i>bubodhishyámahai</i>
2. <i>búbodhishata</i> or <i>búbodhishatát</i>	<i>búbodhishadhvam</i>	<i>bubodhishyádhvam</i>
3. <i>búbodhishantu</i>	<i>búbodhishantám</i>	<i>bubodhishyántám</i>



## PERFECT.

## Parasmaipada.

## Active.

S. 1.	{	<i>chakara</i> or <i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> , I have
2.		<i>chakurtha</i> , <i>āsitha</i> , <i>babhūvitha</i> [wished to
3.		<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> [know
D. 1.	{	<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāṁ</i>		<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>

## Âtmanepada.

## Active.

S. 1.	{	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have wished to know
2.		<i>chakrishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.		<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāṁ</i>		<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakṛidhve</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakṛire</i> , <i>āsus</i> , <i>babhūvus</i>

## Passive.

S. 1.	{	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been wished to
2.		<i>chakṛishe</i> , <i>āsishe</i> , <i>babhūvishe</i> [know
3.		<i>chakre</i> , <i>āse</i> , <i>babhūve</i>
D. 1.	{	<i>chakṛivake</i> , <i>āsivahe</i> , <i>babhūvivahe</i>
2. <i>bubodhishāṁ</i>		<i>chakrāthe</i> , <i>āsāthe</i> , <i>babhūvāthe</i>
3.		<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsimahe</i> , <i>babhūvimahe</i>
2.		<i>chakṛidhve</i> , <i>āsīdhve</i> , <i>babhūvidhve</i> , or <i>babhū-</i>
3.		<i>chakṛire</i> , <i>āsire</i> , <i>babhūvire</i> [viḍhve

## PARTICIPLE OF THE PERFECT.

Parasmaipada.	Active.	Âtmanepada.	Active.	Passive.
<i>bubodhishāṁ</i>	<i>chakṛivat</i> ,	<i>bubodhishāṁ</i>	<i>chak-</i>	<i>bubodhishitā</i> ,
	<i>āsivat</i> , or <i>babhūvat</i> ,		<i>rāṇa</i> , <i>āsivat</i> or	being wished
	etc. (cf. § 169), having		<i>babhūvat</i> , having	to know
	wished to know		wished to know	

## Active in general.

*bubodhishitāvant*, having wished to know

	Active.	Passive.
Parasmaipada.	Âtmanepada.	
AORIST.		
S. 1. <i>ábubodhishisham</i> , I had wished to know	<i>ábubodhishishi</i> , I had wished to know	<i>ábubodhishishi</i> , I had been wished to know
2. <i>ábubodhishís</i>	<i>ábubodhishishthás</i>	<i>ábubodhishishthás</i>
3. <i>ábubodhishât</i>	<i>ábubodhishishṭa</i>	<i>ábubodhishi</i>
D. 1. <i>ábubodhishishva</i>	<i>ábubodhishishvahi</i>	<i>ábubodhishishvahi</i>
2. <i>ábubodhishishṭam</i>	<i>ábubodhishisháthám</i>	etc., like the
3. <i>ábubodhishishṭám</i>	<i>ábubodhishishátám</i>	Âtmanepada
P. 1. <i>ábubodhishishma</i>	<i>ábubodhishishmahi</i>	
2. <i>ábubodhishishṭa</i>	<i>ábubodhishidhvam</i>	
3. <i>ábubodhishishus</i>	<i>ábubodhishishata</i>	
FUTURE I.		
S. 1. <i>bubodhishitāsmi</i> , I shall wish to know	<i>bubodhishitāhe</i> , I shall wish to know	<i>bubodhishitāhe</i> , I shall be wished to know, etc., like the Âtmane- pada
2. <i>bubodhishitāsi</i>	<i>bubodhishitāse</i>	
3. <i>bubodhishitā</i>	<i>bubodhishitā</i>	
D. 1. <i>bubodhishitāsvas</i>	<i>bubodhishitāsvahe</i>	
2. <i>bubodhishitāsthas</i>	<i>bubodhishitāsáthe</i>	
3. <i>bubodhishitārau</i>	<i>bubodhishitārau</i>	
P. 1. <i>bubodhishitāsmas</i>	<i>bubodhishitāsmahe</i>	
2. <i>bubodhishitāstha</i>	<i>bubodhishitādḥve</i>	
3. <i>bubodhishitāras</i>	<i>bubodhishitāras</i>	
FUTURE II.		
S. 1. <i>bubodhishishyāmi</i> , I shall wish to know	<i>bubodhishishyé</i> , I shall wish to know	<i>bubodhishishyé</i> , I shall be wished to know, etc., like the Âtmane- pada
2. <i>bubodhishishyāsi</i>	<i>bubodhishishyāse</i>	
3. <i>bubodhishishyāti</i>	<i>bubodhishishyāte</i>	
D. 1. <i>bubodhishishyāvas</i>	<i>bubodhishishyāvāhe</i>	
2. <i>bubodhishishyāthas</i>	<i>bubodhishishyéthē</i>	
3. <i>bubodhishishyātas</i>	<i>bubodhishishyéte</i>	
P. 1. <i>bubodhishishyāmas</i>	<i>bubodhishishyāmahe</i>	
2. <i>bubodhishishyātha</i>	<i>bubodhishishyādḥve</i>	
3. <i>bubodhishishyānti</i>	<i>bubodhishishyānte</i>	
PARTICIPLE OF THE FUTURE.		
<i>bubodhishishyánt</i> , what will wish to know.	<i>bubodhishishyámāna</i> , what will wish to know	<i>bubodhishyā</i> , <i>bu- bodhishanṛya</i> , <i>bubodhishitāvya</i> , what is or ought to be wished to know

Active.		Passive.
Parasmaipada.	Âtmanepada.	

## CONDITIONAL

S. 1.	<i>âbubodhishishyam, I</i>	<i>âbubodhishishye, I</i>	<i>âbubodhishishye, I</i>
	should wish to know	should wish to know	should be wished
2.	<i>âbubodhishishyas</i>	<i>âbubodhishishyathâs</i>	to know, etc., like
3.	<i>âbubodhishishyat</i>	<i>âbubodhishishyata</i>	the Âtmanepada
D. 1.	<i>âbubodhishishyâva</i>	<i>âbubodhishishyâvahi</i>	
2.	<i>âbubodhishishyatam</i>	<i>âbubodhishishyethâm</i>	
3.	<i>âbubodhishishyatâm</i>	<i>âbubodhishishyetâm</i>	
P. 1.	<i>âbubodhishishyâmu</i>	<i>âbubodhishishyâmahi</i>	
2.	<i>âbubodhishishyata</i>	<i>âbubodhishishyadhvam</i>	
3.	<i>âbubodhishishyan</i>	<i>âbubodhishishyanta</i>	

## PRECATIVE.

S. 1.	<i>bubodhishyâsam, I</i>	<i>bubodhishishyâ, I</i>	<i>bubodhishishyâ, I</i>
	pray, I may wish	pray I may wish to	pray I may be
	to know	know	wished to know,
2.	<i>bubodhishyâs</i>	<i>bubodhishishyâthâs</i>	etc., like the Ât-
3.	<i>bubodhishyât</i>	<i>bubodhishishyâtâ</i>	manepada
D. 1.	<i>bubodhishyâsa</i>	<i>bubodhishishyâhi</i>	
2.	<i>bubodhishyâstam</i>	<i>bubodhishishyâsthâm</i>	
3.	<i>bubodhishyâstâm</i>	<i>bubodhishishyâstâm</i>	
P. 1.	<i>bubodhishyâma</i>	<i>bubodhishishyâmahi</i>	
2.	<i>bubodhishyâsta</i>	<i>bubodhishishyâdhvam</i>	
2.	<i>bubodhishyâsus</i>	<i>bubodhishishyân</i>	

## ABSOLUTE

*bâbodhishitvâ*, having wished to know, or having been wished to know

## INFINITIVE ACTIVE.

*bûbodhishitum*, to wish to know

## CAUSAL.

	Active.	Passive.
	Parasmaipada.	Âtmanepada.
PRESENT.		
S. 1. <i>bodháyámi</i> , I	<i>bodháye</i> , I cause to	<i>bodhyé</i> , I am caused
	cause to know	to know
2. <i>bodháyasi</i>	<i>bodháyase</i>	<i>bodhyáse</i>
3. <i>bodháyati</i>	<i>bodháyate</i>	<i>bodhyáte</i>
D. 1. <i>bodháyávas</i>	<i>bodháyávahe</i>	<i>bodhyávahe</i>
2. <i>bodháyathas</i>	<i>bodháyethe</i>	<i>bodhyéthe</i>
3. <i>bodháyatas</i>	<i>bodháyete</i>	<i>bodhyéte</i>
P. 1. <i>bodháyámas</i>	<i>bodháyámahe</i>	<i>bodhyámahe</i>
2. <i>bodháyatha</i>	<i>bodháyadhve</i>	<i>bodhyádhive</i>
3. <i>bodháyanti</i>	<i>bodháyante</i>	<i>bodhyánte</i>

## PARTICIPLE OF THE PRESENT.

<i>bodháyant</i> , caus-	<i>bodháyant</i> , caus-	<i>bodhyámána</i> , being
ing to know	ing to know	caused to know

## IMPERFECT.

S. 1. <i>ábodháyami</i> , I	<i>ábodhaye</i> , I caused	<i>ábodhye</i> , I was
caused to know	to know	caused to know
2. <i>ábodhayas</i>	<i>ábodhayathás</i>	<i>ábodhyathás</i>
3. <i>ábodhayat</i>	<i>ábodhayata</i>	<i>ábodhyata</i>
D. 1. <i>ábodhayáva</i>	<i>ábodhayávahe</i>	<i>ábodhyávahe</i>
2. <i>ábodhayatam</i>	<i>ábodhayathám</i>	<i>ábodhyethám</i>
3. <i>ábodhayatám</i>	<i>ábodhayetám</i>	<i>ábodhyetám</i>
P. 1. <i>ábodhayáma</i>	<i>ábodhayámahi</i>	<i>ábodhyámahi</i>
2. <i>ábodhayata</i>	<i>ábodhayadhvan</i>	<i>ábodhyadhvam</i>
3. <i>ábodhayanta</i>	<i>ábodhayantu</i>	<i>ábodhyanta</i>

Active.		Passive.
Parasmaipada.	Âtmanepada.	

## POTENTIAL.

S. 1.	<i>bodháyeyam</i> , I may	<i>bodháyeya</i> , I may	<i>bodhyému</i> , I may
	cause to know	cause to know	be caused to know
2.	<i>bodháyēs</i>	<i>bodháyethās</i>	<i>bodhyéthās</i>
2.	<i>bodháyet</i>	<i>bodháyetu</i>	<i>bodhyéta</i>
D. 1.	<i>bodháyeva</i>	<i>bodháyevahi</i>	<i>bodhyévahi</i>
2.	<i>bodháyetam</i>	<i>bodháyeyáthām</i>	<i>bodhyéyáthām</i>
3.	<i>bodháyetām</i>	<i>bodháyeyátām</i>	<i>bodhyéyátām</i>
P. 1.	<i>bodháyema</i>	<i>bodháyemahi</i>	<i>bodhyémahi</i>
2.	<i>bodháyeta</i>	<i>bodháyedhvam</i>	<i>bodhyédhvam</i>
3.	<i>bodháyeyus</i>	<i>bodháyeran</i>	<i>bodhyéran</i>

## IMPERATIVE.

S. 1.	<i>bodháyáni</i> , may I	<i>bodháyai</i> , may I	<i>bodhyaí</i> , may I be
	cause to know	cause to know	caused to know
2.	<i>bodháyā</i>	<i>bodháyasva</i>	<i>bodhyāsva</i>
	or <i>bodháyatāt</i>		
3.	<i>bodháyatu</i>	<i>bodháyatām</i>	<i>bodhyátām</i>
	or <i>bodháyatāt</i>		
D. 1.	<i>bodháyāva</i>	<i>bodháyāvahai</i>	<i>bodhyāvahai</i>
2.	<i>bodháyatam</i>	<i>bodháyethām</i>	<i>bodhyéthām</i>
3.	<i>bodháyatām</i>	<i>bodháyetām</i>	<i>bodhyétām</i>
P. 1.	<i>bodháyāma</i>	<i>bodháyámahai</i>	<i>bodhyāmahai</i>
2.	<i>bodháyata</i>	<i>bodháyadhvam</i>	<i>bodhyádhvam</i>
	or <i>bodháyatāt</i>		
3.	<i>bodháyantu</i>	<i>bodháyantām</i>	<i>bodhyántām</i>

## ACTIVE. PERFECT

## Parasmaipada.

S. 1.	{	<i>chakara</i> or <i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> , I have caused
2.		<i>chakārtha</i> , <i>āsitha</i> , <i>babhūvitha</i> [to know]
3.		<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	{	<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bodhayāñ</i>		<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>

## Ātmanepada.

S. 1.	{	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have caused to know
2.		<i>chakṛishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.		<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bodhayāñ</i>		<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakṛiḍhve</i> , <i>āsa</i> , <i>babhūva</i>
3.		<i>chakrīre</i> , <i>āsus</i> , <i>babhūvus</i>

## Passive.

S. 1.	{	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been caused to
2.		<i>chakṛishe</i> , <i>āsishve</i> , <i>babhūvishe</i> [know]
3.		<i>chakre</i> , <i>āse</i> , <i>babhūve</i>
D. 1.	{	<i>chakṛivahe</i> , <i>āsivahe</i> , <i>babhūvivahe</i>
2. <i>bodhayāñ</i>		<i>chakrāthe</i> , <i>āsathe</i> , <i>babhūvāthe</i>
3.		<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>
P. 1.	{	<i>chakṛimahe</i> , <i>āsimahe</i> , <i>babhūvimahe</i>
2.		<i>chakṛiḍhve</i> , <i>āsīdhve</i> , <i>babhūvidhve</i> or <i>babhūviḍhve</i>
3.		<i>chakrīre</i> , <i>āsīre</i> , <i>babhūvīre</i>

## PARTICIPLE OF THE PERFECT.

Parasmaipada.	Ātmanepada.	Passive.
<i>bodhayāñchakṛivat</i> ,	<i>bodhayāñchakrāṇa</i> ,	<i>bodhitā</i> , caused
<i>āsivat</i> or <i>babhūvat</i> ,	<i>āsivat</i> , or <i>babhūvat</i> ,	to know
etc., (cf. § 169) hav-	having caused to	
ing caused to know	know	

## Active.

*bodhitāvant*, having caused to know

Active.		Passive.	
Parasmaipada.	Âtmanepada.		
AORIST			
S. 1. <i>âbûbudham</i> , I had caused to know	<i>âbûbudhe</i> , I had caused to know	<i>âbodhayishi</i> or <i>âbodhishi</i> , I have been caused to know	
2. <i>âbûbudhas</i>	<i>âbûbudhathâs</i>	<i>âbodhayishthâs</i>	<i>âbodhishthâs</i>
3. <i>âbûbudhat</i>	<i>âbûbudhata</i>	<i>âbodhi</i>	
D. 1. <i>âbûbudhâra</i>	<i>âbûbudhârahi</i>	<i>âbodhayishrahi</i>	<i>âbodhishrahi</i>
2. <i>âbûbudhatam</i>	<i>âbûbudhethâm</i>	<i>âbodhayishâthâm</i>	<i>âbodhishâthâm</i>
3. <i>âbûbudhatâm</i>	<i>âbûbudhetâm</i>	<i>âbodhayishâtâm</i>	<i>âbodhishâtâm</i>
P. 1. <i>âbûbudhâma</i>	<i>âbûbudhâmahi</i>	<i>âbodhayishmahi</i>	<i>âbodhishmahi</i>
2. <i>âbûbudhata</i>	<i>âbûbudhadhvam</i>	<i>âbodhayidhvam</i> or <i>âbodhayiḍhvam</i>	<i>âbodhidhvam</i>
3. <i>âbûbudhan</i>	<i>âbûbudhanta</i>	<i>âbodhayishata</i>	<i>âbodhishata</i>
FUTURE I.			
S. 1. <i>bodhayitâmi</i> , I shall cause to know	<i>bodhayitâhe</i> , I shall cause to know	<i>bodhayitâmi</i> etc., like the Âtmanepada	or <i>bodhitâhe</i> , I shall be caused to know
2. <i>bodhayitâsi</i>	<i>bodhayitâse</i>		<i>bodhitâse</i>
3. <i>bodhayitâ</i>	<i>bodhayitâ</i>		<i>bodhitâ</i>
D. 1. <i>bodhayitâsvas</i>	<i>bodhayitâsvahe</i>		<i>bodhitâsvahe</i>
2. <i>bodhayitâsthas</i>	<i>bodhayitâsthashe</i>		<i>bodhitâsthashe</i>
3. <i>bodhayitârau</i>	<i>bodhayitârau</i>		<i>bodhitârau</i>
P. 1. <i>bodhayitâsmas</i>	<i>bodhayitâsmahē</i>		<i>bodhitâsmahē</i>
2. <i>bodhayitâstha</i>	<i>bodhayitâdḥve</i>		<i>bodhitâdḥve</i>
3. <i>bodhayitâras</i>	<i>bodhayitâras</i>		<i>bodhitâras</i>
FUTURE II.			
S. 1. <i>bodhayishyâmi</i> , I shall cause to know	<i>bodhayishyē</i> , I shall cause to know	<i>bodhayishyē</i> etc., like the Âtmanepada	or <i>bodhishyē</i> , I shall be caused to know
2. <i>bodhayishyâsi</i>	<i>bodhayishyâse</i>		<i>bodhishyâse</i>
3. <i>bodhayishyâti</i>	<i>bodhayishyântē</i>		<i>bodhishyântē</i>
D. 1. <i>bodhayishyâsvas</i>	<i>bodhayishyâsvahe</i>		<i>bodhishyâsvahe</i>
2. <i>bodhayishyâsthas</i>	<i>bodhayishyâsthashe</i>		<i>bodhishyâsthashe</i>
3. <i>bodhayishyâtas</i>	<i>bodhayishyâte</i>		<i>bodhishyâte</i>
P. 1. <i>bodhayishyâmas</i>	<i>bodhayishyâmahe</i>		<i>bodhishyâmahe</i>
2. <i>bodhayishyâtha</i>	<i>bodhayishyâdḥve</i>		<i>bodhishyâdḥve</i>
3. <i>bodhayishyânti</i>	<i>bodhayishyântē</i>		<i>bodhishyântē</i>
PARTICIPLE OF THE FUTURE.			
<i>bodhayishyânt</i> , what will cause to know	<i>bodhayishyâmâna</i> , what will cause	<i>bódhyā</i> , <i>bodhanīya</i> , and <i>bodhanītvāna</i> , what is or ought	

Active.		Passive.	
Parasmaipada.	Âtmanepada.		
CONDITIONAL			
S. 1. <i>âbodhayishyam</i> , I should cause to know	<i>âbodhayishye</i> , I should cause to know	<i>âbodhayishye</i> , or <i>âbodhishye</i> , I etc., like the Âtmanepada should be caused to know	
2. <i>âbodhayishyathâs</i>	<i>âbodhayishyathâs</i>	<i>âbodhishyathâs</i>	
3. <i>âbodhayishyat</i>	<i>âbodhayishyata</i>	<i>âbodhishyata</i>	
D. 1. <i>âbodhayishyâva</i>	<i>âbodhayishyâvahi</i>	<i>âbodhishyâvahi</i>	
2. <i>âbodhayishyatam</i>	<i>âbodhayishyethâm</i>	<i>âbodhishyethâm</i>	
3. <i>âbodhayishyatâm</i>	<i>âbodhayishyetâm</i>	<i>âbodhishyetâm</i>	
P. 1. <i>âbodhayishyâma</i>	<i>âbodhayishyâmahi</i>	<i>âbodhishyâmahi</i>	
2. <i>âbodhayishyata</i>	<i>âbodhayishyadhvam</i>	<i>âbodhishyadhvam</i>	
3. <i>âbodhayishyanta</i>	<i>âbodhayishyanta</i>	<i>âbodhishyanta</i>	

## PRECATIVE.

S. 1. <i>bodhyâsum</i> , I pray, I may cause to know	<i>bodhayishîyâ</i> , I pray, I may cause to know	<i>bodhayishîyâ</i> , or <i>bodhishîyâ</i> , I etc., like the Âtmanepada I pray, I may be caused to know	
2. <i>bodhyâs</i>	<i>bodhayishîshîhâs</i>	<i>bodhishîshîhâs</i>	
3. <i>bodhyât</i>	<i>bodhayishîshîhât</i>	<i>bodhishîshîhât</i>	
D. 1. <i>bodhyâsva</i>	<i>bodhayishîvâhi</i>	<i>bodhishîvâhi</i>	
2. <i>bodhyâstam</i>	<i>bodhayishîyâsthâm</i>	<i>bodhishîyâsthâm</i>	
3. <i>bodhyâstâm</i>	<i>bodhayishîyâstâm</i>	<i>bodhishîyâstâm</i>	
P. 1. <i>bodhyâma</i>	<i>bodhayishîmâhi</i>	<i>bodhishîmâhi</i>	
2. <i>bodhyâsta</i>	<i>bodhayishîdhvâm</i> or <i>bodhayishîdhvâm</i>	<i>bodhishîdhvâm</i>	
3. <i>bodhyâsus</i>	<i>bodhayishîrân</i>	<i>bodhishîrân</i>	

## ABSOLUTE.

*bodhayitvâ*, having caused to know, or  
having been caused to know

## INFINITIVE. ACTIVE.

*bôdhayitum*, to cause to know.



## APPENDIX.

## SOME VERBAL FORMS OF THE VEDA.

§ 184. The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, *e.g.* potential of the perfect वभूयाम्, imperative वभूतु (*cf.* my V.G., § 837); potential of the first form of the aorist भूयाम्, of the second aorist रुहेयम्, from रुह् 'to ascend;' of the third aorist शूशुयाम्, from श्वि 'to swell;' of the sixth aorist प्यासिषीमहि, from the verb प्याच् 'to be exuberant;' of the seventh aorist तरुषेम, from the verb तृ 'to cross' (*cf.* my V.G. § 861); imperative of the first aorist श्रोतु from श्रु 'to hear;' of the third aorist वोचतु from वच् 'to speak,' पूपुरन्तु from पू 'to fill;' of the fourth aorist स्तोषाणि from स्तु 'to praise,' श्रोषन्तु from श्रु 'to hear;' of the fifth aorist सनिषन्तु from सन् 'to obtain;' of the seventh aorist धुक्ष् from दुह् 'to milk' (*cf. ib.* § 862).

The potential of the second future धक्ष्यत् from दह् 'to burn,' occurs in Epic poetry, and even in the Panchatantra वक्ष्यत् from वच् 'to speak.'

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, *e.g.* वावृधद्यै, जेषे, रोहिष्यै, from the verbs वृध् 'to increase,' जि 'to conquer,' and रुह् 'to mount' (*cf.* my V.G. § 919).

Likewise some participles of the aorist occur, *e.g.* of the first aorist स्थान्त् from स्था 'to stand,' गमन्त् from गम् 'to go;' of the second aorist वृधन्त् from वृध्; of the third aorist पीष्यान (from पायय, causal of पा 'to drink,' *cf.* § 137, अपीष्यम्); of the fourth or seventh aorist हासमान् from हा; of the fifth aorist सनिषन्त् from सन्; of the seventh aorist क्रक्षमाण् from कृष् (*cf.* my V.G. pp. 410, 411, n. 2).

§ 185. Further, the Vedas have a special mood which corresponds to the Greek subjunctive. It is formed:—

1. By inserting अ (or आ before व् and म्) before the personal terminations, which combines with a preceding अ or आ to आ, e.g. present indicative हन्ति *han-ti*, subjunctive हनति *han-a-ti*, indic. बोधति *bodha-ti*, subjunctive बोधाति *bodhā-ti*, for *bodha-a-ti*.

2. By changing optionally the final ए of the terminations to ऐ *ai*, e.g. pres. indic. यजते *yajate*, subj. यजतै *yajātai*.

3. By using in the second conjugation generally the strong form (cf. §§ 82, 83), e.g. pres. indic. धुक्षे (for *duh + se*), subj. दोहसे *doh-a-se* (§ 83, II. A. 1), indic. युङ्क्ते (for *yuyj + te*), subj. युनजते *yunaj-a-te* (§ 83, II. A. 4).

4. In the imperfect and the aorist the augment is rejected, e.g. imperf. indic. अभरत् *abharat*, subj. भरात् *bharāt* (for *bhara-a-t*), indic. अगच्छन् *agachchhan*, subj. गच्छान् *gachchhān*, अजङ्गन् *ajāṅgan* (frequentative of गम्, for अजंगम् + त् *ajāṅgam + t*), subj. जङ्गमत् *jaṅgam-a-t*, first aorist indic. अभूत् *abhūt*, subj. भुवत् *bhuv-a-t* (cf. § 115, 3), third aorist indic. अववर्तत्, subj. वर्तात् (for *vavarta-a-t*), fifth aorist indic. आवीत् *āvīt* (contracted from आविषीत् *āvishīt*, § 139, which stands for original आविष् + त् *āvish + t*, without the insertion of the auxiliary ई), subj. अविषत् *avish-a-t*.

5. Further, the subjunctive of the aorist has often the personal terminations of the present (cf. the Greek subjunctive), e.g. third aorist indic. अवीचत् *avochat*, subj. वोचति *vochati* (cf. my V.G. § 860).

A subjunctive of the perfect is formed from वृध् and irregularly from पृच्, viz. वावृधन्ते, पपृचासि (cf. my V.G. § 837, and Rig-Veda I. 141, 11).

§ 186. Lastly, the Vedas show also a past-perfect, formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g. from the third pers. plural of the perfect Âtm. ऐचिरे, past-perfect अपेचिरन् (Atharva-Veda V. 18, 11), from the

verb पच् 'to cook;' third pers. sing. perfect Par. आनर्ष, past-perfect आनर्षत् (Taittir. Âr. 2, 9, Nirukt. II. 11), from the verb ऋष्; from the second pers. sing. perf. Âtm. सुषुपिषि, past-perf. सुषुप्यास् (Pâraskara in Z.D.M.G. [Journal of the German Oriental Society] VII. 533, 37).

#### PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb. These nouns are called primitive nouns. The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V.G. §§ 250-425.

The crude form of the verb sometimes is left unchanged, e.g. वृज् + अन *vrij* + *ana* makes वृजन *vrijana*; sometimes it undergoes changes analogous to those which occur in the conjugational forms. Final इ *i* and ई *î* become ए *e* before consonants, and इय् *iy*, अय् *ay*, and आय् *ây* before vowels, e.g. नी + तृ *nî* + *tri*, नेतृ *netri*; भी + अस *bhî* + *asa*, भियस *bhiyasa*; जि + अ *ji* + *a*, जय *jaya*; नी + अक *nî* + *aka*, नायक *nâyaka*. Final उ *u* and ऊ *û* in the same way become ओ *o*, उव् *uv*, अव् *av*, and आव् *âv*; final ऋ *ri* and ॠ *ri* become अर् *ar*, आर् *âr*, and र *r*, and ऋ *ri* besides इर् *ir*, ईर् *îr*, उर् *ur*, and ऊर् *ûr*; final ए *e*, ऐ *ai*, and ओ *o*, become आ *â*, after which as well as after an original आ *â*, य् *y* is often inserted, e.g. दा *dâ*, or दो *do* + अ *a*, make दाय *dâ-y-a*. Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar* (guna), e.g. बुध् + अक *budh* + *aka*, makes बोधक *bodhaka*; वृध् *vridh*, वर्धक *vardhaka*. Penultimate अ *a* before a single radical consonant is often lengthened, e.g. ज्वल् + अ *jval* + *a*, makes ज्वाल *jvâl-a*.

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य् *ya* to इ *i*, व् *va* to उ *u*, र् *ra* to ऋ *ri*; and by rejecting final or penultimate nasals, e.g. वच् + थ

makes उक्थ, प्रह् + आ *prachh + á*, पृच्छा *prichchhá*; गम् + ति *gam + ti*, गति *gati*; संस् + ति *srañs + ti*, स्रस्ति *sraṣti*.

Many verbs insert the vowel इ *i* before the affixes which begin with a consonant, except य् *y*, व् *v*, nasals, or स् *s*. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94-102. For further details see my V.G. § 54 sqq. and § 363 sqq.

#### SECTION IV COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS.

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 64-187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190.

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist, second future, conditional, or precativē, in general is not compounded with the verbal form, *e.g.* प्र भवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch. Pāṇini, II. 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, *e.g.* यः प्रभवति *yáḥ* (relative pronoun) *prabhávati*, समुद्भवति *samúdbhavati* (where *sam* and *ud* are prepositions).

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, *e.g.* periphrastic perfect प्रभवयाम् (आस, etc.) *prabhavayām* (*ása*), first future प्रभवितासि *prābhavitāsmi*, etc., participle present प्रभवन्त् *prābhāvānt*, participle of the passive perfect प्रभूत् *prābhūta*, a primitive noun (§ 187), *e.g.* प्रभूति *prābhūti*.

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are:—

अति, 'beyond.'	दुस्, 'ill.'
अधि, 'above,' 'over.'	नि, 'into,' 'downwards.'
अनु, 'after.'	निस्, 'out,' 'without.'
अप, 'off.'	परा, 'away,' 'back.'
अपि, 'upon.'	परि, 'around.'
अभि, 'towards.'	प्र, 'before.'
अव, 'down.'	प्रति, (opposite) 'to,' 'back.'
आ, 'near to.'	वि, 'apart.'
उद्, 'up.'	सम्, 'together.'
उप, 'below.'	सु, 'well.'

As prepositions अद्स्, 'thus,' अन्तर्, 'between,' अस्मत्, 'down,' तिरस्, 'across,' 'under,' अत्, 'belief,' अच्छ्, 'to,' and some others (*cf.* my V.G. § 241) are prefixed to some verbs.

*Observ.* 1. The verbs स्था, 'to stand,' स्तम् 'to stop,' and in the Veda स्कन्द, 'to ascend,' reject their स्, when preceded immediately by the preposition उद्, *e.g.* उत्थास्यति, second future (although not compounded, § 188), उत्थातृ (compounded with the primitive noun स्थातृ), but उद्स्थात्, first aorist.

2. The prepositions प्र, परा, and परि, when prefixed to the verb अय्, 'to go,' change their र् to ल्, *e.g.* स्थायति, पलायति. In निस् (निः), which, according to § 28, must change its final : (for the original स) to र्, the change to ल् is optional, निरय *nir-aya* or निलय *nil-ay-a*, a primitive noun.

3. The prepositions अधि, अपि, and अव sometimes reject the initial, *e.g.* पिधान (for *apīdhāna*), a primitive noun, प्रवेरित *prava* (for *ava*) -*īrita*, 'thrown' (Lass. Anth. Sansc. ed. Gildemeister, p. 115).

4. The verbs कृ, 'to make,' कृ, 'to throw,' and तुम्, 'to hurt,' when preceded by the prepositions अप, उप, परि, प्रति, or सम्,

generally insert **स्**, which, in analogy with § 17, must become **ष्** after **परि** and **प्रति**, *e.g.* संस्कारोति, परिष्कारोति.

5. Before some nouns the finals of the prepositions are lengthened, *e.g.* अतिऽसार becomes अतीसार (*cf.* my V.G. p. 142.)

§ 190. The verbs **अस्**, 'to be,' **भू**, 'to become' and 'to be,' and **कृ**, 'to make,' may be combined or compounded after the rules given in § 188:

I. With every noun, *e.g.* वधू, 'a wife,' वधू करोति, 'he makes somebody a wife' (not compounded), यो (pronoun relative) वधू-करोति (compounded) वधूकृत (compounded).

A final **अ** or **आ** of the prefixed noun is changed to **ई**, final **इ** and **उ** are lengthened, and final **ऋ** is changed to **री**, *e.g.* शुक्ल, 'white,' शुक्ली भू; शुचि, 'pure,' शुची भू; मृदु, 'soft,' मृदू भू; मातृ, 'mother,' मात्री भू.

All other nouns are modified according to the phonetic rules given in §§ 19-36; if ending in consonants, they take the form which they have before the termination of the locative plur., *e.g.* न्यक्ष loc. plur. न्यक्षु *nyak-shu*, makes न्यक्षु करोति *nyak kri*, 'to insult.' If this form ends in a vowel the preceding rule is applied, for instance, भस्मन् loc. plur. भस्मसु *bhasma-su* changes the final *a* to *ī*, and makes भस्मी कृ, 'to reduce to ashes' (*cf.* § 193, 2).

II. With some words imitating sounds, *e.g.* पटत्, 'the sound of a flapping elephant's ear.' These words are repeated and **आ** is substituted for the final **अत्**, *e.g.* पटपटा करोति, पटपटाकृत.

III. With other words, some of which are used with **कृ** only (*cf.* my V.G. §§ 244, 245).

## CHAPTER II.—THE NOUN.

## SECTION I. CRUDE FORMS OF THE NOUNS.

§ 191. The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194); they are simple, or compound; they differ in gender, being masculines, feminines, or neuters.

§ 192. I. For the PRIMITIVE NOUNS see § 187.

## II. SECONDARY NOUNS.

§ 193. The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The secondary affixes have been enumerated and their application has been shown in my V.G. §§ 426-617.

1. They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य् *y*, final अ *a*, आ *ā*, इ *i*, and ई *ī* are rejected, *e.g.* अङ्कुर + इत makes अङ्कुरित. Final उ and ऊ are changed to अव्, *e.g.* ऋतु + य ऋतव्य. Final ऋ is changed to र्, *e.g.* पितृ + य पित्र्य. Final ऐ to आय्, ओ to अव्, and औ to आव्.

2. Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, *e.g.* राजन् 'king,' of which the plural locative is राजसु, makes with the secondary affix त्व, राजत्वं 'the condition of a king, sovereignty.' For the phonetic changes of final and initial consonants see §§ 19 and 25-36. Final र् or स् of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

*Exceptions :—*

1. Nouns ending in अञ्च् and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य्, the form which they have before the termination of the instrumental of the singular, *e.g.* प्राञ्च् + ईन् = प्राचीन् (instrum. sing. प्राचा *prāch-ā*), प्रत्यञ्च् + ईन् = प्रतीचीन् (instrum. sing. प्रतीचा *pratīch-ā*).

2. मद्, before surd letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person; अस्मद्, before surd letters अस्मत्, for the dual and plural; त्वद्, before surd letters त्वत्, for the singular of the pronoun of the second person; युष्मद्, before surd letters युष्मत्, for the dual and plural; *e.g.* with ईय, मदीय 'mine,' अस्मदीय 'our' (dual and plural, 'of two and more'), त्वदीय 'thine,' युष्मदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 33 and § 28, Exc.) before the secondary affixes वन्त्, विन्, and वल्, *e.g.* विद्युत् + वन्त् विद्युत्वन्त्, तेजस् + विन् तेजस्विन्.—Final इस् and उस् change their स् to ष् before the affixes मन्त्, *e.g.* ज्योतिस् + मन्त् = ज्योतिष्मन्त्.

4. The change of final क्, ट्, त्, and प् to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 33), *e.g.* त्वक् with the affix मय becomes त्वङ्मय (for त्वक् + मय, the locative plural being *tvak-shu*, *cf.* § 193, 2).

§ 194. In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz., अ *a* to आ *ā*; इ *i*, ई *ī*, and ए *e* to ऐ *ai*; उ *u*, ऊ *ū*, and ओ *o* to औ *au*; ऋ *ri* to आर् *ār* (*Vṛiddhi*, *cf.* p. 38, note) *e.g.* शिव + अ becomes शैव (*cf.* § 193, 1), पृथिवी + अ पार्थिव (*cf.* § 193, 1).

If the first syllable contains a य् or व्, deduced from an original इ, ई, उ or ऊ, य् is changed to ऐय्, and व् to औव्, *e.g.* व्यसन (from विऽअसन, according to § 22), with secondary अ, makes वैयसन, खश्च (from सुऽअश्च, § 22) सौवश्च.

Some other words follow this analogy, though their य् and व्



are of different origin, *e.g.* द्वार 'the door,' with secondary द्वक् becomes द्वौवारिक.

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members. For these and other irregularities *cf.* my V.G. § 588.

### III. COMPOUND WORDS.

§ 195. The compound words may be divided into two general categories. The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, *e.g.* प्रभु 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay.' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither भु nor घ्न exist as simple words.

§ 196. The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the signification which they have when used singly, *e.g.* देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god.'

The words forming compounds of this category are either nouns, *viz.*, substantives, adjectives, participles, numerals, pronouns, or indeclinables, *viz.*, prepositions, absolutives, infinitives, particles, and sometimes even verbal forms.

These compounds, except those of the copulative or Dvandva-class (§ 197), which may comprise two, three, and more component-parts, consist of two members, each of which again may comprise two members. Thus अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpuruṣa κατ' ἐξοχόν (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

and the second member of which is वशात् 'by way of.' The first member is also a compound of the same species, having as its first part the words from अनेक up to वस्त्र, and as its second विक्रय, 'the selling' of that which the first member implies. The latter is a compound of the first species of the second class, *i.e.*, a Karmadhāraya compound (§ 201), consisting of अनेकयजमानप्रदत्त and सूक्ष्मवस्त्र. This second member is a compound of the same species, has as its former member सूक्ष्म 'fine,' and as its second वस्त्र 'cloth,' and signifies 'fine clothes.' The first member, अनेकयजमानप्रदत्त, is again a compound of the second species of the second or Tatpurusha-class, consisting of the members अनेकयजमान and प्रदत्त; the latter is the perfect participle of the passive voice of दा with the preposition प्र meaning 'given.' The first member is a compound of the first species of the second class, having as first member अनेक, and as second member यजमान 'an employer of priests for sacrifices,' or 'a sacrificer.' अनेक finally is also a compound of this species formed by the negative अन् and एक 'one,' and signifying 'many.' The whole compound signifies 'by way of selling (of) the fine clothes given (to him) by many sacrificers.'

Almost all nouns, when used as first members of a compound, take the crude form. The nouns ending in consonants take that which they have before the termination of the locative of the plural (*cf.* § 193, 2), *e.g.* राजन् 'king,' compounded with पुत्र 'son,' makes राजपुत्र (locative plural राजसु *rāja-su*). The pronouns of the first and second person substitute the forms मद्, अस्मद्, त्वद्, युष्मद्, in the same signification and manner as in § 193, Exc. 2, *e.g.* मत्पुत्र 'my son,' अस्मत्पुत्र 'our son.' For the phonetic changes *cf.* §§ 19-36.

For न 'not,' which can be used as first member only, अन् is substituted before vowels and अ before consonants, *e.g.* चत 'right,' अनृत 'not right,' पुत्र 'son,' अपुत्र 'not having a son,' 'childless.'

कु, कद् (particularly before vowels), क्व, and का, derived from the interrogative pronoun, are prefixed to nouns in the signification of 'bad,' e.g. कुपुत्र, 'a bad son.'

For सह, 'with,' and समान, 'equal,' forming the first part of a compound, स is commonly substituted, e.g. सपुत्र, 'being with sons.'

Final vowels of the first member are sometimes lengthened, e.g. मणिऽकर्ण makes मणीकर्ण. Sometimes they are shortened.

Some nouns ending in consonants, when used as second members, subjoin अ, e.g. अप, 'water,' ऽअप; ऋच्, 'a verse,' ऽऋच.

This category of compounds comprises three classes.

#### FIRST CLASS: COPULATIVE COMPOUNDS (called द्वन्द्व).

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e.g. 'Bhîshma, Arjuna, and Yudishthira,' may form a compound भीष्मार्जुनयुधिष्ठिर.

They take generally the terminations of the dual, if there are two objects; of the plural, if there are more than two, e.g. 'Bhîshma and Arjuna,' भीष्मार्जुनौ, nominative dual; 'Bhîshma, Arjuna, and Yudishthira,' भीष्मार्जुनयुधिष्ठिरास्, nominative plural; 'the Kshatriyas and the Vaigyas' (names of two Hindu castes), क्षत्रियवैश्यास्, plur. nom. In this case the compound has the gender of its last part.

But a compound of this class may also become a singular of the neuter gender, e.g. पाणि, 'hand,' and पाद्, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular.

*Observ.* 1. Crude forms ending in ऋ, when followed by another crude form ending in ऋ, or by पुत्र, change their final ऋ to आ, e.g. पितृ, 'father,' before मातृ, 'mother' or पुत्र, पितामातृ, पितापुत्र.

2. Crude forms ending in च्, क्, ज्, झ्, ढ्, ष्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin अ, e.g. वाक् ऽत्वच् makes वाक्त्वचम्, nominative singular.

Sometimes अ is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem. 'night,' being the last member, substitutes रात्र and the compound becomes masculine, *e.g.* अहर्ऽरात्रि, with irregular change of the final syllable of the first member, makes अहोरात्र, masc. (but also neuter, *cf.* the Sanskrit Dictionary published in St. Petersburg, *s.v.*), 'day and night.'

SECOND CLASS: DETERMINATIVE COMPOUNDS (called तत्पुरुष).

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199. When the determinative (*i.e.* the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound; *e.g.* राजर्षि, compounded of राजन्, 'king,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the kings;' देवर्षि, compounded of देव, 'a god,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the gods;' नीलोत्पल, compounded of नील, 'blue,' and उत्पल, 'lotus,' 'blue lotus;' ईषत्पिङ्गल, 'a little (ईषत्) brown (पिङ्गल),' सुकृत, 'well (सु) done (कृत).'

When the determinative member is used in the sense of a case, governed by the second member, we shall call the compound an inflectional compound, *e.g.* राजपुरुष, compounded of राजन्, 'a king,' and पुरुष, 'a man,' properly 'the king's man,' 'a watchman.'

§ 200. The terminations of some crude forms, when forming the second member, are changed. Thus, सखि, 'a friend,' becomes ऽसख; गो, 'a cow,' by adding अ, ऽगव; नौ, 'a ship,' in the same way ऽनाव; अनस, 'a cart,' ऽअनस; राजन् rejects its final न (*cf.* my V.G. § 639).

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPOSITIONAL COMPOUNDS (called कर्मधारय).

§ 201. When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), *e.g.* भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata;' राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king.'

Compounds of this species may also consist of words which express actions immediately succeeding one another, *e.g.* स्नातानुलिप्त, 'first bathed (स्नात) and then anointed (अनुलिप्त).'

They are also formed to express comparison, *e.g.* घनश्याम 'as black (श्याम) as a cloud (घन).'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, *e.g.* पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र).'

We may call this kind of compounds: *Compositio Formativa*, or *comparativa*.

§ 202. For महन्त्, 'great,' being the first member, is substituted महा, *e.g.* महाराज, 'a great king.'

NUMERAL COMPOUNDS (called द्विगु).

§ 203. The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except एक, 'one,' may be its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, *e.g.* चतुर् 'four,' and युग 'age,' चतुर्युगम्, nominative sing. neuter, 'the four ages,' पञ्चन् 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom. sing. fem., 'the five principal places of pilgrimage' (called Prayâga, Naimisha, etc.). Or they are used as adjectives signifying 'having the value, measure, weight, etc., of,' *e.g.* पञ्चन् 'five,' and कपाल 'cup' = पञ्चकपाल (adjective, crude form) 'measured by five cups.'

When the compound becomes a substantive of the neuter gender, or an adjective, final आ, ई, and ऊ of the last component are shortened, *e.g.* द्वि 'two' + खारी 'a measure of grain' = द्विखारि. गो 'cow,' being second member, becomes गु, *e.g.* द्विगु, adj. 'of the value of two cows.'

SPECIAL RULES FOR THE SECOND SPECIES OR INFLECTIONAL COMPOUNDS (called तत्पुरुष कर्तृ द्वंद्वसंज्ञक).

§ 204. Words in the sense of the genitive case may be compounded with almost any other word as governing member, *e.g.* देवपुत्र, 'a son (पुत्र) of a god (देव).'

Compounds, the first part of which stands in the sense of another case, seldom occur. For the instances, in which words in such relations may be compounded, see my V.G. §§ 652, 653. Thus the first member has the sense of an accusative in ग्रामप्राप्त, 'one who has reached (प्राप्त) a village (ग्राम),' of an instrumental in धान्यार्थ, 'wealth (अर्थ) by grain (धान्य),' of a dative in यूपदारु, 'timber (दारु) for a stake (यूप),' of an ablative in स्वर्गपतित 'fallen (पतित) from heaven (स्वर्ग),' of a locative in खालीपक्क, 'boiled (पक्क) in a pot (खाली).'

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, *e.g.* अतिराज 'surpassing (अति, properly 'beyond') the king' (*cf.* § 200).

2. A participle, *e.g.* भरद्दसु, 'bringing (भरन्तु, *cf.* § 168; 193, 2) wealth (वसु).'

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final आ, ई, ऊ, of the last component as in § 203.

THIRD CLASS: RELATIVE COMPOUNDS (called बहुव्रीहि).

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, *e.g.* the

Karmadhâraya-compound महाबाहु, 'a great (महा, *cf.* § 202) arm (बाहु),' may immediately be used also as the attribute, *e.g.* of a mighty king in the sense of 'great-arm-ed,' 'having a great arm;' पीताम्बर, also a Karmadhâraya, 'a yellow (पीत) cloth (अम्बर),' as the attribute, *e.g.* of Īiva, 'yellow-cloth-ed;' the Tatpurusha-compound स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, *e.g.* of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife.'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which *cf.* my V.G. §§ 673-677) and the word being changed from a substantive to an adjective, *e.g.* स्त्रीप्रमाण (§ 206), being as Tatpurusha a neuter, becomes as Bahuvrīhi an adjective.

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to शु takes place as in § 203, *e.g.* दीर्घजङ्घा, fem. Karmadhâraya, 'a long leg,' becomes as Bahuvrīhi दीर्घजङ्घ (‘long-legg-ed’), ‘having a long leg.’ But many words necessarily or optionally add the affix क, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in ऋ must add it, *e.g.* ख्यातभर्तृ, ‘a renowned husband’ (Karmadhâraya), as relative compound (Bahuvrīhi) makes ख्यातभर्तृक, ‘having a renowned husband.’ But सुरूपमाला, ‘a beautiful garland’ ‘Karmadhâraya’, may become either सुरूपमाल or सुरूपमालक, ‘having a beautiful garland.’

Some compounds of this class change the termination of the second members. Thus we have :—

ऽअक्ष instead of अक्षि ‘the eye.’	ऽकाकुद् instead of काकुद् ‘the
ऽअश्र “ “ अश्रि ‘an edge,’	palate.’
“ “ “ “ “ ‘a corner.’	ऽकुक्ष “ “ कुक्षि ‘the belly.’
ऽईर्मन् “ “ ईर्म ‘a wound.’	ऽगन्धि “ “ गन्ध ‘smell.’
ऽककुद् “ “ ककुद् ‘a sum-	ऽचतुर “ “ चतुर् ‘four.’
mit.’	ऽजम्बन् “ “ जम्ब ‘a tooth.’

ऽङ्गु	instead of जानु 'the knee.'	ऽपद् and	} instead of पाद् 'a foot.'
ऽदन्त	„ „ दन्त 'a tooth.'	ऽपाद्	
ऽदिव	„ „ दिवन् 'the day.'	ऽप्रजस्	instead of प्रजा 'progeny.'
ऽधन्वन्	„ „ धनुस् 'a bow.'	ऽमूर्ध	„ „ मूर्धन् 'the head.'
ऽधर्मन्	„ „ धर्मे 'law.'	ऽमेधस्	„ „ मेधा 'under-
ऽनस	„ „ नासिका 'the		standing.'
	nose.'	ऽसक्थ	„ „ सक्थि 'the thigh.'
ऽनाभ	„ „ नाभि 'the navel.'	ऽहल	„ „ हलि 'a furrow.'
ऽनेच	„ „ नेतृ 'a guide.'	ऽहृद्	„ „ हृदय 'the heart.'

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, *e.g.* 'a fifth consort' (Karmadhāraya) would be पञ्चम-भार्या, but 'having a fifth wife' (Bahuvrīhi), पञ्चमीभार्य with the sign of the feminine (§ 261) added to the first member. The feminine termination is subjoined to the first member also in some other instances, *cf.* my V.G. § 667.

For महन्त, 'great,' being the first member, is substituted महा, as in § 202.

#### APPENDIX

§ 208. In order to express the continual repetition of an action, or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound, the second part of which loses its accent, *e.g.* पचति, 'he cooks,' पचतिपचति, 'he cooks continually;' ग्रामः, 'a village,' ग्रामीग्रामः (§ 28, Exc. 1), 'one village after the other.'

पर and अन्य, 'another,' are repeated and form compounds in a similar manner, signifying 'one another.' But then the first member is put in the nominative singular masculine (§ 222, 1), *e.g.* परस्पर (at the same time without changing the original स् to Visarga :), अन्योन्य (§ 28, Exc. 1, and § 23). इतर, 'another,' doubles the crude form इतरतर (§ 21, 1).



The particle इव, 'like,' is compounded with the preceding word, e.g. राजा ऽ इव (§ 7) राजिव (§ 21, 1), 'like a king.'

#### IV. GENDER. FORMATION OF FEMININES AND NEUTERS.

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, e.g. जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, e.g. वचन *vachana*, 'speech,' from वच् *vach*, 'to speak.' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, e.g. भावना *bhāvanā*, from भावय *bhāvaya*, causal of भू *bhū*.

Neuters are further the collective and abstract nouns formed by secondary अ *a*. Those formed by the secondary affix य *ya* may be of the neuter or feminine gender. In the latter case they take the termination ई *ī* (§ 210), before which य *ya*, when preceded by a consonant, is rejected, e.g. मैत्र *maitrya*, 'friendship,' neut., or मैत्री *maitrī*, fem.

Most crude forms ending in आ *ā* are feminines. Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Crude forms of substantives ending in इ *i* are of the masculine and feminine, very few of the neuter gender.

The words in ई *ī* are, like those in आ *ā*, mostly feminines; very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Those in उ *u* mostly are masculines.

Those in ऊ *ū* are nearly all feminines; some few masculines.

Substantives in ऋ *ṛi* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यो *dyo*, 'heaven,' fem.; गो *go*, 'ox, cow,' masc. and fem.; ग्लौ *glau*, 'moon,' masculine; नौ *nau*, 'ship,' feminine.

The substantives ending in अन् *an* are masculines; those in मन् *man* mostly neuters. Of the latter gender is also the greatest part of those in अस् *as*, इस् *is*, and उस् *us*. The substantives ending in other consonants, the number of which is very small, are mostly feminines; some also masculines or neuters (*cf.* my V.G. § 707 sqq.)

Compound substantives have, with few exceptions, the gender of their last member.

§ 210. Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a*, lengthen this vowel or substitute ई *ī* for it, *e.g.* गत *gata*, masc. and neuter, 'gone,' गता *gatā*, fem., देव *deva*, masc., 'a god,' देवी *devī*, fem., 'a goddess.'

Masculines in इ *i* generally have no special form for the feminine. Some however lengthen their final, *e.g.* सखि *sakhi*, masc., 'a friend,' सखी *sakhī*, fem., 'a female friend.'

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines, but some may optionally subjoin ई *ī*, before which उ *u* is changed to व् *v*, *e.g.* लघु *laghu*, masc. and neut., 'light,' in the fem. either unchanged or लघ्वी *laghvī*. Some lengthen their final, *e.g.* पङ्गु *paṅgu*, masc. and neut., 'lame,' fem. पङ्ग्वी *paṅgvī*.

The affix ई *ī* is added also to the remaining crude forms, which are changed when expressing the feminine gender, *viz.* :—

1. To many of those ending in ऋ *ṛi*, which must be changed to र् *r*, *e.g.* दातृ *dātṛi*, 'one who gives,' fem. दात्री *dātrī*.

2. To the words ending in अञ्च *añch*, the present and future participles in अन्त् *ant* and अत् *at* (§ 168), the nouns in मन्त् *mant*, वन्त् *vant*, यन्त् *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 243).

These words subjoin the affix ई ई to that form which they have before the termination of the instrumental singular, e.g.

प्रत्यञ्च 'following,' <i>pratyanch</i>	instrum. sing.	प्रतीचा, <i>praticā</i>	fem. प्रतीची <i>praticī</i>
चिन्वन्त् 'arranging,' <i>chinvant</i>	„ „	चिन्वता, <i>chinvatā</i>	„ चिन्वती <i>chinvatī</i>
पिप्रत् 'filling,' <i>piprat</i>	„ „	पिप्रता, <i>pipratā</i>	„ पिप्रती <i>pipratī</i>
अग्निमन्त् 'having fire,' <i>agnimant</i>	„ „	अग्निमता, <i>agnimatā</i>	„ अग्निमती <i>agnimatī</i>
क्रियन्त् 'how great,' <i>kriyant</i>	„ „	क्रियता, <i>kriyatā</i>	„ क्रियती <i>kriyatī</i>
राजन् 'king,' <i>rājan</i>	„ „	राज्ञा, <i>rājñā</i>	„ राज्ञी <i>rājñī</i>

Participle of the re-

uplicated perfect

of रुद् 'having

wept' (§ 169),

यवीयस् (comparative

*yaviyaṁs*

of युवन् 'young'),

*yuvan*

*Exceptions :—*

1. The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate न् *n*, e.g. बोधन्त् *bodhant*, fem. बोधन्ती *bodhantī*. The verbs of the sixth conjugational class and those of the second conjugational class ending in आ *ā*, and the future participles of the active may optionally retain it, e.g. तुदन्त् *tudant* (from तुद् *tud*, I. 6), fem. तुदन्ती *tudantī* or तुदन्ती *tudantī*, यान्त् *yānt* (from या *yā*, II. 2, 'to go'), fem. याती *yātī* or यान्ती *yāntī*, नेष्यन्त् *neshyant* (from नी *nī*, 'to lead'), fem. नेष्यती *neshyantī* or नेष्यन्ती *neshyantī*.

2. Many words ending in न् change final न् *n* to र् *r*, e.g. पीवन् *pīvan*, fem. पीवरी *pīvarī*.

§ 210 *b*. The crude form of the neuter accords with that of the masculine; only, when the masculines end in a long vowel, the vowel is shortened, and a final ए *e*, or ऐ *ai*, becomes इ *i*, a final ओ *o*, or औ *au*, उ *u*, e.g. सोमपा *somapā*, masc. and fem., ‘one who drinks the Soma juice,’ becomes in the neuter सोमप *somapa*; ग्रामणी *grāmaṇī*, masc. and fem., ग्रामणि *grāmaṇi*, neuter; खलपू *khalapū*, masc. and fem., खलपु *khalapu*, neuter; बहुरै *bahurai*, masc. and fem., बहुरि *bahuri*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu*, neuter; अतिनौ *atinau*, masc. and fem., अतिनु *atinu*, neuter.

## SECTION II. DECLENSION OF NOUNS.

### 1. SUBSTANTIVES AND ADJECTIVES.

§ 211. There are very few indeclinable substantives, as स्वर् *svar*, ‘heaven’ (cf. my V.G. § 781), also a few which are used in the plural only (*ib.* § 716). All the rest have three numbers, singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to*; ablative, *from*; genitive, *of*; and locative, *in*.

Some nouns, especially patronymics, form the plural not from the crude form of the singular, but from its etymological base, e.g. आत्रेय *ātreya*, patronymic derived from अत्रि *atri*, ‘a descendant of Atri,’ is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*.

The accent is generally that of the crude form, e.g. *mānas*, ‘mind,’ dat. sing. *mānas-e*. But the vocative has the acute on its first syllable, e.g. *agnī*, ‘fire,’ nom. sing. *agnis*, but voc. *ágñe*. Crude forms ending in any letter but अ *a* or आ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, cf. e.g. § 230.

## FIRST CLASS: CRUDE FORMS ENDING IN CONSONANTS.

## § 212. The terminations are :

	SINGULAR.			DUAL.			PLURAL.		
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.Voc.	०	—	—	—	} N.V. Acc. औ ई		—	} N.V. Acc. अस इ	
Acc.	—	अस्	०	—			—		
		am			au	i		as	i (cf. Obs. I.)
Instr.	आ	—	—	} Inst. Dat. Abl. भ्याम् bhyām			Inst. भिस	—	—
	ā						bhis		
Dat.	ए	—	—				} Dat. Abl. भ्यस् bhyas		
	e								
Abl.	} अस्	—	—	} Gen. Loc. औस् os	—	—	} Gen. आम् ām		
Gen.									
	as						} Loc. सु su		
Loc.	इ	—	—						
	i				os		Loc. सु	—	—

*Observ. I.* In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz., ङ् *ñ* before gutturals; ञ् *ṇ* before palatals; ण् *ṇ* before linguals; न् *n* before dentals, र् *r* and ल् *l*; म् *m* before labials; Anusvāra ÷ (or —) before sibilants and ह् *h*, e.g. सर्वशक् *sarvaśak*, plur. nom. voc. acc. सर्वशङ्कि *sarvaśa-ñ-k-i*; असृज् *asṛij*, असृज्जि *asṛi-ñ-j-i*; शकृत् *śakṛit*, शकृन्ति *śakṛi-n-t-i*.

The nasal is not inserted in crude forms :—

1. Which are identical with the crude form of the desiderative after having rejected the final अ *a*, or with the crude form of the frequentative, e.g. पिपठिष् *pipaṭhish* (from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*), plural nom. voc. acc. पिपठिषि *pipaṭhish-i*.

2. Which end in a semi-vowel or nasal, e.g. बहूपुर *bahupur*, plur. nom. voc. acc. बहूपुरि *bahupuri*, प्रशाम् *praçām*, प्रशामि *praçāmi*.

The insertion is optional:—

1. In the present participles which have no न् *n* before their

final त् *t* (§ 168), e.g. पिप्रत् *piprat*, plur. nom. voc. acc. पिप्रति *piprat-i* or पिप्रन्ति *pipra-n-ti*.

2. In crude forms with a final compound consonant, the first element of which is र् *r* or ल् *l*, e.g. सुवल् *suvalg*, plur. nom. voc. acc. सुवल्ति *suvalg-i* or सुवन्ति *suva-n-lg-i*.

*Observ.* II. The rule for the change of स् *s* to श् *sh*, given in § 17, is applicable to the termination of the locative plural.

PARADIGM : सुगण् *sugan*, m.f.n., 'counting well, a good reckoner.'

SINGULAR.				DUAL.			
	<u>m.f.n.</u>	<u>m.f.</u>	<u>n.</u>		<u>m.f.n.</u>	<u>m.f.</u>	<u>n.</u>
N.V.	सुगण् <i>sugan</i>	—	—	N V. Acc.	—	सुगणौ <i>suganau</i>	सुगणी <i>sugani</i>
Acc.	—	सुगणम् <i>suganam</i>	सुगण <i>sugan</i>		—	—	—
Instr.	सुगणा <i>suganā</i>	—	—	Insti Dat. Abl.	सुगणभ्याम् <i>suganbhyām</i>	—	—
Dat.	सुगणे <i>sugane</i>	—	—		—	—	—
Abl. }	सुगणस्	—	—	Gen. Loc.	सुगणीस्	—	—
Gen.	<i>suganos</i>	—	—		—	—	—
Loc.	सुगणि <i>sugani</i>	—	—	—	—	—	—

## PLURAL.

	m.f.n.	m.f.	n.
N.V. }	—	सुगणस् <i>suganas</i>	सुगणि <i>sugani</i>
Acc. }			
Instr.	सुगणिभ्यस् <i>suganibhyas</i>	—	—
Dat. }	सुगणभ्यस् <i>suganbhyas</i>	—	—
Abl. }			
Gen.	सुगणाम् <i>suganām</i>	—	—
Loc.	सुगणसु <i>sugansu</i>	—	—

This paradigm suffices also for crude forms ending in ल् *l*, e.g. सुज्जल *sujaḷ*, adj. 'blazing beautifully.'

§ 213. Crude forms ending in other simple or compound consonants undergo various euphonic changes in the singular nominative and vocative masc., fem., and neuter; the singular accusative neuter; the instrumental, dative, and ablative of the dual and plural; and the locative of the plural.

I. In the singular nominative and vocative masc., fem., and neuter, the singular accusative neuter, and the plural locative:—

Final ख् *kh*, ग् *g*, घ् *gh*, च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*.

Final ट् *ṭh*, ड् *ḍh*, ढ् *dh*, ऋ *ṛ*, ष् *ṣh*, क्ष् *ksh*, and ह् *h* to ट् *ṭ*.

Final थ् *th*, द् *d*, and ध् *dh* to त् *t*.

Final फ् *ph*, ब् *b*, and भ् *bh*, to प् *p*.

Final म् *m* to न् *n*.

Final ण् *n*, र् *r*, and ल् *l* are left unchanged. But in the nominative and vocative masc., fem., and neuter, and in the accusative neuter र् *r*, according to § 13, is changed to Visarga (:).

For the change of final न् *n*, cf. § 221, III., IV., for that of a final स् *s*, cf. § 215.

II. In the instrumental, dative, and ablative dual and plural, the terminations of which begin with भ् *bh*:—

Final क् *k*, ख् *kh*, घ् *gh*, च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*.

Final ट् *ṭ*, ट् *ṭh*, ड् *ḍh*, ऋ *ṛ*, ष् *ṣh*, क्ष् *ksh*, and ह् *h* to ड् *ḍ*.

Final त् *t*, थ् *th*, and ध् *dh* to द् *d*.

Final प् *p*, फ् *ph*, and भ् *bh* to ब् *b*.

Final म् *m* to न् *n*, as in I.

Final ण् *n*, र् *r*, and ल् *l* are left unchanged, and for न् *n* and स् *s*, cf. § 221, III., IV., and § 215.

*Except*, to I. and II. ह् *h* terminating a syllable which begins with द् *d*, and the noun उष्णिह् *uṣṇih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to क् *k*, before भ् *bh* to ग् *g*.

*Observ.* to I. and II.:—

1. If the last syllable of the crude form ends in घ् *gh*, ढ् *dh*, ध् *dh*, भ् *bh*, or ह् *h*, and begins with ग् *g*, ड् *d*, ढ् *d*, or ब् *b*, the latter are changed to घ् *gh*, ढ् *dh*, ध् *dh*, and भ् *bh*, e.g. कामदुह् *kāma-duh*, nom. and voc. कामधुक् *kāma-dhuk*, cf. p. 221.

2. इ *i* and उ *u*, when preceding a final radical र् *r* or स् *s*, are lengthened, e.g. गिर् *gir*, fem., ‘speech,’ nom. and voc. sing. गीर् *gīr* (गीः *gīh*), instr., dat., abl. dual गीर्भ्याम् *gīr-bhyām*, instr., plur., गीर्भिस् *gīr-bhis*, dat. and abl. plur. गीर्भ्यस् *gīr-bhyas*, loc. plur. गीर्षु *gīr-shu* (cf. § 17); पुर् *pur*, fem., ‘town,’ पूर् *pūr* (पूः *pūh*), पूर्भ्याम् *pūr-bhyām*.

III. Crude forms ending in compound consonants, except क् *ksh*, for which see I. and II., undergo the following changes:—

1. If the compound consonant consists of two letters, the first element of which is र् *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I. and II. must be applied also here, e.g. ऊर्ज् *ūrj*, fem., ‘strength,’ nom. voc. sing. ऊर्क् *ūrṅ*, instr. dat. abl. sing. ऊर्गभ्याम् *ūrg-bhyām*, loc. plur. ऊर्षु *ūrṅ-shu* (cf. § 17).

2. If the compound consists of two other letters, or of three letters, the first of which is र् *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र् *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I. II., and III., 1, e.g. सुवल् *suvalg*, nom. voc. sing. masc., fem., and neuter, and acc. sing. neuter सुवल् *suval*, instr. dat. abl. dual सुवल्भ्याम् *suval-bhyām*, loc. plur. सुवल्षु *suval-shu* (§ 17); चिकीर्ष् *chikīrsh* (for original चिकीर्स् *chikīrs*, from the desiderative चिकीर्ष *chikīrsha*, for original चिकीर्स् *chikīr-sa*, § 53), nom. voc. sing. m.f.n. and acc. sing. n. चिकीर् *chikīr* (चिकीः *chikīh*), instr. dat. abl. dual चिकीर्भ्याम् *chikīr-bhyām*, loc. plur. चिकीर्षु *chikīr-shu*; सिद्यन्त् *sisyants*, nom. voc. sing. m.f.n. and acc. sing. n. सिद्यन्



*sisyan*, instr. dat. abl. dual *सिखन्भ्याम्* *siṣyan-bhṛyām*, loc. plur. *सिखन्सु* *sisyan-su*; *सुव्रञ्च* *suvaraṇch*, nom. voc. sing. m.f.n. and acc. sing. n. *सुव्रट्* *suvaṭ*, instr. dat. abl. dual *सुव्रड्भ्याम्* *suvaṭ-bhṛyām*, loc. plur. *सुव्रद्व* *suvaṭ-su*.

If the remaining consonant is Anusvāra, it is changed to न्, e.g. *सुहिम्* *suhim̐s*, nom. voc. sing. m.f.n. and acc. sing. n. *सुहिन्* *suhin*, instr. dat. abl. dual *सुहिन्भ्याम्* *suhin-bhṛyām*, loc. plur. *सुहिन्सु* *suhin-su*.

IV. When the termination of the locative plural सु is preceded by ण, ट् is optionally inserted, when preceded by ट् or न्, त्, e.g. from *सुगण्*, *सुगणसु* or *सुगणद्व*, from *अलिह्*, *अलिद्व* or *अलिदत्सु*, from *सुहिम्*, *सुहिन्सु* or *सुहिन्सु*.

#### § 214. EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH.

*सर्वशक्* *sarvaṣak*, nom. voc. sing. m.f.n. and acc. sing. n. *सर्वशक्* *sarvaṣak*, instr. dat. abl. dual *सर्वशग्भ्याम्* *sarvaṣag-bhṛyām*, instr. pl. *०गिभस्* *०g-bhis*, dat. abl. pl. *०ग्भ्यस्* *०g-bhyas*, loc. plur. *सर्वशक्षु* *sarvaṣak-shu*. The other cases follow the analogy of the paradigm in § 212, sing. instr. *सर्वशक्ता* *sarvaṣak-ā*, etc., nom. acc. voc. plur. neuter *सर्वशक्षि* *sarvaṣaṅk-i* (§ 212, Obs. 1).

*सुलिख्* *sulikh*, nom. voc. sing. m.f.n. and acc. sing. n. *सुलिक्* *sulik*, instr. dat. abl. dual *सुलिग्भ्याम्* *sulig-bhṛyām*, loc. plur. *सुलिक्षु* *sulik-shu*, instr. sing. *सुलिखा* *sulikh-ā*, etc., nom. voc. acc. plur. neuter *सुलिक्षि* *sulikh-i*.

*गजमृग* *gajamṛig*, *गजमृक्* *gajamṛik*, *गजमृग्भ्याम्* *gajamṛig-bhṛyām*, *गजमृक्षु* *gajamṛik-shu*, *गजमृगा* *gajamṛig-ā*, *गजमृङ्गि* *gajamṛiṅgi*. *वाच्* *vāch*, fem. 'speech,' *वाक्* *vāk*, *वाग्भ्याम्* *vāg-bhṛyām*, *वाक्षु* *vāk-shu*, *वाचा* *vāch-ā*. *सुवाच्* *suvāch*, adj. 'well speaking,' nom. voc. acc. plur. neuter *सुवाक्षि* *suvāch-i*.

*ऋत्विज्* *ṛitvij*, masc. 'a priest,' *ऋत्विक्* *ṛitvik*, *ऋत्विग्भ्याम्* *ṛitvig-bhṛyām*, *ऋत्विक्षु* *ṛitvik-shu*, *ऋत्विजा* *ṛitvij-ā*.

प्राक् *práchh*, masc. 'an inquirer,' प्राट् *prát*, प्राड्भ्याम् *prád-bhyám*, प्राहु *prátsu* or प्राट्सु, प्राक्का *práchh-á*.

विस् *viç*, masc. 'a man of the third caste,' विट् *viṭ*, विड्भ्याम् *viḍ-bhyám*, विहु *viṭ-su* or विट्सु, विशा *viç-á*.

अभ्रंलिह् *abhrañliḥ*, अभ्रंलिट् *abhrañliṭ*, अभ्रंलिड्भ्याम् *abhrāñliḍ-bhyám*, अभ्रंलिहु *abhrāñliṭ-su* or *abhrāñliṭ-tsu*, अभ्रंलिहा *abhrañliḥ-á*.

कामदुह् *kāmaduh* (§ 213, Obs. 1), nom. voc. sing. m.f.n. and acc. sing. n. कामधुक् *kāmadhuk*, instr. dat. abl. dual कामधुग्भ्याम् *kāmadhug-bhyám*, loc. plur. कामधुक् *adhuk-shu*, instr. sing. कामदुहा *kāmaduh-á*.

वेदबुध् *vedabudh*, nom. voc. sing. m.f.n. and acc. sing. n. वेदभुत् *vedabhut*, instr. dat. abl. dual वेदभुञ्जाम् *bhud-bhyám*, loc. plur. वेदभुत्सु *bhut-su*, instr. sing. वेदबुधा *vedabudh-á*.

सुलभ् *sulabh*, सुलप् *sulap*, सुलब्भ्याम् *sulab-bhyám*, सुलप्सु *sulap-su*, सुलभा *sulabh-á*.

प्रशाम् *praçám*, nom. voc. sing. m.f.n. and acc. sing. n. प्रशात् *praçán*, instr. dat. abl. dual प्रशान्भ्याम् *praçán-bhyám*, loc. plur. प्रशान्सु *praçán-su* or प्रशान्सु, instr. sing. प्रशामा *praçám-á*.

Cf. the examples in II. Obs. 2, III. and IV.

Exceptions:—

1. Nouns derived without affix from the verbs भ्राज् *bhráj*, 'to shine,' मृज् *mṛij*, 'to clean,' यज् *yaj*, 'to sacrifice' (except ऋत्विज् *ṛitviḥ*, compounded from ऋतुऽइज् for यज्), राज् *ráj*, 'to shine,' सृज् *sṛij*, 'to abandon,' भ्रज् *bhrajj*, 'to fry,' and the noun परित्राज् *parivráj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f.n., accusative sing. neuter, and the locative plural to ट् *t*, and before the terminations beginning with भ् *bh* to ड् *ḍ*, e.g. अमार्ज् *amárj*, sing. nom. voc. m.f.n. and acc. n. अमार्ड् *amárt*, instr. dat. abl. dual अमार्ड्भ्याम् *amárd-bhyám*, loc. plur. अमार्हु *amárt-su*, instr. sing. अमार्जा *amárj-á*, but from ऋत्विज् regularly nom. voc. sing. ऋत्विक्, etc. (cf. supra).

2. Those derived without affix from दिस् *diç*, 'to show,' दृस् *driç*, 'to see,' मृस् *mṛiç* and स्पृस् *spriç*, 'to touch,' and धृष् *dhriṣh*,

‘to dare,’ change their final to क् *k*, and before भ् *bh* to ग् *g*. The same changes are optional in the derivatives from नाच् *naç*, ‘to perish;’ e.g. दिच् *diç*, fem. ‘region,’ nom. voc. sing. दिक् *dik*, instr. dat. abl. dual दिग्भ्याम् *dig-bhyám*, loc. plur. दिक्षु *dik-shu*, instr. sing. दिशा *diç-á*; दधृष् *dadhṛish*, ‘impudent,’ दधृक् *dadhṛik*, दधृग्भ्याम् *dadhṛig-bhyám*, दधृक्षु *dadhṛik-shu*, दधृषा *dadhṛish-á*, but नाच् *naç*, nom. voc. sing. m.f.n. and acc. n. नक् *nak* or नट् *naṭ*, etc.

3. Nouns derived from desideratives, terminating in ष *sha*, by rejecting their final अ *a*, e.g. पिपठिष् *pipaṭhish* from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*, ‘to recite,’ and the noun सजुष् *sajush*, ‘companion,’ follow the rules for the change of a final स् *s* (§ 219), i.e. they change their final in the nom. voc. sing. m.f.n., and acc. n. to स् *s* (Visarga :), in the loc. plur. they may leave it unchanged or change it also to Visarga, in the instr. dat. abl. dual and plur. they change it to र् *r*; in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II. Obs. 2, e.g. nom. voc. sing. m.f.n. and acc. n. पिपठीस् *pipaṭhís* (पिपठीः *°thíh*), सजूस् *sajús* (सजूः *°júh*), instr. dat. abl. dual पिपठीर्भ्याम् *pipaṭhír-bhyám*, सजूर्भ्याम् *sajúr-bhyám*, loc. plur. पिपठीष्वु *pipaṭhísh-shu* or पिपठीःषु *°thíh-shu*, सजूष्वु *sajúsh-shu* or सजूःषु *sajúh-shu*.

4. Those derived without affix from the verbs द्रुह् *druh*, ‘to injure,’ मुह् *muh*, ‘to be perplexed,’ स्निह् *snih*, ‘to love,’ खुह् *snuh*, ‘to vomit,’ may optionally change their final to ट् *ṭ* or क् *k*, and before भ् *bh* to ड् *ḍ* or ग् *g*, e.g. nom. voc. sing. m.f.n. and acc. sing. n. दधृक् *-dhruk* or दधृट् *-dhruṭ*, दधृग्भ्याम् *-dhrug-bhyám* or दधृड्भ्याम् *-dhruḍ-bhyám*, दधृक्षु *-dhruk-shu* or दधृक्षु *-dhruṭ-su*, instr. sing. दधृहा *-dṛuh-á*.

5. Those from the verb नह् *nah*, ‘to tie,’ change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, e.g. उपानह् *upánah*, fem. ‘a shoe,’ nom. voc. sing. उपानत् *°nat*, instr. dat. abl. dual उपानद्भ्याम् *°nad-bhyám*, loc. plur. उपानत्सु *°nat-su*, instr. sing. उपानहा *upánah-á*.

## CRUDE FORMS ENDING IN स् s.

§ 215. The termination of the locative plural, सु *su*, is changed to षु *shu*, when subjoined to इस् *is*, उस् *us*, or ओस् *os*, and the final स् *s* is changed either to ष *sh* or to Visarga (:), e.g. ज्योतिस् *jyotis*, neut. 'light,' ज्योतिष्पु *jyotiṣṭi* or ज्योतिःषु *ṣṭiḥ-shu*, चक्षुस् *chakshus*, neut. 'the eye,' चक्षुष्पु *chakshuṣṭi* or चक्षुःषु *ṣṭiḥ-shu*, दोस् *dos*, m.n. 'the arm,' दोष्पु *dosh-shu* or दोःषु *doḥ-shu*.

The nouns ending in अस् *as* or आस् *ās* either change their final to Visarga (:), or leave it unchanged, e.g. मनस् *manas*, neut. 'the mind,' मनःसु *manah-su* or मनस्सु *manas-su*.

§ 216. Crude forms ending in affixal अस् *as* lengthen the penultimate अ *a* in the nominative singular of the masculine and feminine genders, e.g. सुमनस् *sumanas* (= सुऽमनस् *su-manas*, where the latter word is derived from मन् *man*, 'to think,' by the affix अस् *as*) adj., 'well disposed,' nom. sing. m.f. सुमनास् *su-manás* (सुमनाः *ṣṇáh*, § 13), but पिण्डग्रस् *piṇḍa-gras* (पिण्डऽग्रस्, where the अस् *as* is radical), adj., 'eating a mouthful,' nom. sing. m.f. पिण्डग्रस् *piṇḍagraṣ* (पिण्डग्रः *ṣṇagraḥ*).

§ 217. Before the terminations of the instrumental, dative, and ablative dual and plural, beginning with भ् *bh*, final अस् *as* becomes ओ *o*, final आस् *ās* drops the स् *s*, and in final इस् *is*, उस् *us*, and ओस् *os*, the स् *s* is changed to र् *r*, e.g. मनस् *manas*, instr. dat. abl. dual मनोभ्याम् *mano-bhyám*; चकास् *chakás*, adj. (cf. § 28 with Exc. 1, 2), 'resplendent,' चकाभ्याम् *chaká-bhyám*; ज्योतिस् *jyotis*, ज्योतिर्भ्याम् *jyotiṣṭiḥ-bhyám*; चक्षुस् *chakshus*, चक्षुर्भ्याम् *chakshuṣṭiḥ-bhyám*; दोस् *dos*, दोर्भ्याम् *dor-bhyám*.

§ 218. Those nouns, the final स् *s* of which belongs to an affix, lengthen the vowels preceding the Anusvára ँ, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal इस् *is*, उस् *us*, or ओस् *os*, change the स् *s*, when followed by vowels, to ष *sh*, e.g. मनस् *manas*, neut., nom. voc. acc. plur. मनांसि *ma-*

*nāms-i*; ज्योतिस् *jyotis*, ज्योतीषि *jyotīṁsh-i*, instr. sing. ज्योतिषा *jyotish-ā*; चक्षुस् *chakshus*, चक्षूषि *chakshūṁsh-i*, चक्षुषा *chakshush-ā*. But from सुतुस् *sutus*, adj., ‘well sounding,’ where the final उस् *us* is radical, सुतुंसि *sutuṁs-i*, सुतुसा *sutus-ā*, without lengthening the vowel or changing the स् *s*.

*Observation.* आशिस् *ācis*, fem., ‘blessing,’ also changes its final स् *s*, though it be radical (from the verb शास् *śās*), before vowels to ष *sh*, e.g. instr. sing. आशिषा *ācish-ā*.

§ 219. Crude forms ending in radical इस् *is* or उस् *us* lengthen the penultimate इ *i* and उ *u* in the singular nominative and vocative m.f.n and accusative n., the instrumental, dative, and ablative dual and plural, and the locative plural, e.g. from सुतुस् *sutus* (§ 218), sing. nom. voc. m.f.n. and acc. n. सुतूस् *sutūs* (सुतूः *•tūh*), instr. dat. abl. dual सुतूभ्याम् *sutūr-bhyām*, loc. plur. सुतूषु *sutūsh-shu* or सुतूःषु *sutūh-shu*.

PARADIGMS: मनस् *mānas*, neut. ‘mind,’ सुमनस् *sumānas*, adj. ‘well disposed,’ ज्योतिस् *jyotis*, neut. ‘light,’ चक्षुस् *chakshus*, neut. ‘the eye,’ all with affixal स् *s*, and पिण्डग्रस् *piṇḍagras*, adj., सुतुस् *sutus*, adj., with radical स् *s*.

	SINGULAR.	DUAL.	PLURAL.
N.V.A.	मन॑स् <i>mānas</i>	मन॑सी <i>mānas-i</i>	मन॑सि <i>mānāṁs-i</i>
Instr.	मन॑सा <i>mānas-ā</i>	Instr. Dat. Abl. मनो॑भ्याम् <i>māno-bhyām</i>	मनो॑भिसु <i>māno-bhis</i>
Dat.	मन॑से <i>mānas-e</i>		Dat. Abl. मनो॑भ्यस् <i>māno-bhyas</i>
Abl. }	मन॑सस् <i>mānas-as</i>		Gen. मन॑सास् <i>mānas-ām</i>
Gen. }		Gen. Loc. मन॑सीस् <i>mānas-os</i>	
Loc.	मन॑सि <i>mānas-i</i>		Loc. मन॑सु or मनः॑सु <i>mānas-su mānaḥ-su</i>

In the same way are declined पयस् *pāyas*, n. ‘milk,’ यशस् *yāśas*, n. ‘glory.’

SINGULAR.			DUAL.		
	m.f.n.	m.f. n.		m.f.n.	m.f. n.
N.	—	सुमनास् सुमनस् <i>sumānās sumānas</i>	N.	—	—
V.	सुमनस् <i>sumānas</i>	—	V.	—	सुमनसौ सुमनसी <i>sumānas-au sumānas-i</i>
Acc.	—	सुमनसम् सुमनस् <i>sumānas-am sumānas</i>	A.	—	—
I.	सुमनसा <i>sumānas-ā</i>	—	I D. Abl.	सुमनोभ्याम् <i>sumāno-bhyām</i>	—
D.	सुमनसे <i>sumānas-e</i>	—			—
Abl.	सुमनसस् <i>sumānas-as</i>	—			—
G.	—	—	G. L.	सुमनसोस् <i>sumānas-os</i>	—
L.	सुमनसि <i>sumānas-i</i>	—			—

PLURAL.		
	m.f.n.	m.f. n.
N.	—	—
V.	—	सुमनसस् सुमनांसि <i>sumānas-as sumānāṁsi</i>
Acc.	—	—
I.	सुमनोभिस <i>sumāno-bhis</i>	—
D.	सुमनोभ्यस् <i>sumāno-bhyas</i>	—
Abl.		—
G.	सुमनसाम् <i>sumānas-ām</i>	—
L.	सुमनस्सु (or सुमनःसु) <i>sumānas-su sumānaḥ-su</i>	—

SINGULAR.	DUAL.	PLURAL.
N.V.A. ज्योतिस् <i>gyōtis</i>	ज्योतिषी <i>gyōtish-i</i>	ज्योतीषि <i>gyōtīṁśh-i</i>
I. ज्योतिषा <i>gyōtish-ā</i>	I D. Abl. ज्योतिर्भ्याम् <i>gyōtir-bhyām</i>	ज्योतिर्भिस <i>gyōtir-bhis</i>
D. ज्योतिषे <i>gyōtish-e</i>		D Abl ज्योतिर्भ्यस् <i>gyōtir-bhyas</i>
Abl. } ज्योतिषस् <i>gyōtish-as</i>		
G. } —	G. L. ज्योतिषोस् <i>gyōtish-os</i>	G ज्योतिषाम् <i>gyōtish-ām</i>
L. ज्योतिषि <i>gyōtish-i</i>		L. ज्योतिष्पु (°तिःषु) <i>gyōtish-shu (°tiḥ-shu)</i>

हविस् *havis*, n. 'oblation.'

SINGULAR.			DUAL.		PLURAL.			
N.V.A.	चक्षुस्	<i>chākshus</i>	चक्षुषी	<i>chākshush-i</i>	चक्षुषि	<i>chākshūṣh-i</i>		
I.	चक्षुषा	<i>chākshush-ā</i>	} I D. Abl.	चक्षुर्भ्याम् <i>chākshur-bhyām</i>	} D. Abl.	चक्षुर्भ्यस् <i>chākshur-bhyas</i>		
D.	चक्षुषे	<i>chākshush-e</i>					} G. L.	चक्षुषोस् <i>chākshush-os</i>
Abl. }	चक्षुषस्							
G. }	चक्षुषुष	<i>chākshush-as</i>	L	चक्षुष्पु (°क्षुःषु) <i>chākshush-shu (°kshuḥ-shu)</i>				
L.	चक्षुषि	<i>chākshush-i</i>						

आयुस् *āyus*, n. 'life.'

SINGULAR.				DUAL.				
	<u>m.f.n.</u>	<u>m.f.</u>	n.		<u>m.f.n.</u>	<u>m.f.</u>	n.	
N.V.	पिण्डग्रस्	—	—	} N.V. Acc.	—	पिण्डग्रसौ पिण्डग्रसौ		
Acc.	—	पिण्डग्रसम्	पिण्डग्रस्					
I.	पिण्डग्रसा	—	—	} I D. Abl.	पिण्डग्रोभ्याम्	—	—	
D.	पिण्डग्रसे	—	—					
Abl.)	पिण्डग्रसस्	—	—					
G.	} पिण्डग्रसस्	—	—	} G. L.	पिण्डग्रसोस्	—	—	
L.		पिण्डग्रसि	—					
PLURAL.								
	<u>m.f.n.</u>			<u>m.f.</u>		n.		
N.V. }	—			पिण्डग्रसस्		पिण्डग्रंसि		
Acc. }	—							
I.	पिण्डग्रोभिस्			—		—		
D. }	पिण्डग्रोभ्यस्			—		—		
Abl. }	पिण्डग्रोभ्यस्			—		—		
G.	पिण्डग्रसाम्			—		—		
L.	पिण्डग्रसु (०ग्रःसु)			—		—		

## PLURAL.

	m.f.n.	m.f.	n.
N.V. }	—	पिण्डग्रसस्	पिण्डग्रसि
Acc. }	—	—	—
I.	पिण्डग्रोभिस	—	—
D. }	पिण्डग्रोभ्यस्	—	—
Abl. }	—	—	—
G.	पिण्डग्रसाम्	—	—
L.	पिण्डग्रस्सु (°ग्रःसु)	—	—

## SINGULAR.

	m.f.n.	m.f.	n.	DUAL.		
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.V.	सुतूस्	—	—	} N.V. Acc. —	सुतुसौ सुतुसी	
Acc.	—	सुतुसम्	सुतूस्			
I.	सुतुसा	—	—	} I.D. Abl. सुतूर्भ्याम्	—	—
D.	सुतुषे	—	—		—	—
Abl. }	सुतुसस्	—	—		—	—
G. }	सुतुसस्	—	—	} G. L. सुतुसोस्	—	—
L.	सुतुसि	—	—		—	—

PLURAL.			
	m.f.n.	m.f.	n.
N.V. } Acc. }	—	सुतुसस्	सुतुंसि
I.	सुतूर्भिस्	—	—
D. } Abl. }	सुतूर्भ्यस्	—	—
G.	सुतुसाम्	—	—
L.	सुतूष्पु (०तूःषु)	—	—

CRUDE FORMS WITH STRONG AND WEAK BASES INCLUDING THE  
CRUDE FORMS ENDING IN न्.

§ 220. There are some nouns which have a strong and a weak form. The terminations of the nominative, vocative, and accusative of the singular and dual, of the nominative and vocative of the plural in the masculine and feminine, and of the nominative, vocative, and accusative plural of the neuter are subjoined to the former, those of the other cases to the latter. Some have even three, a strong, a weak, and a weakest form. Then the application of the strong form remains unchanged, the weak form is used in the singular nominative, vocative, and accusative of the neuter, the plural locative, and before the terminations beginning with भ् bh; the weakest in the remaining cases.

§ 221. Nouns with strong and weak, or strong, weak, and weakest forms are:—

I. Those ending in अञ्च *añch*, e.g. प्राञ्च *prāñch* (i.e. *pra-añch*), adj. ‘being before,’ प्रत्यञ्च *pratyañch* (*prati-añch*), ‘being behind.’ The full form is used in the strong cases only; in the rest the nasal is rejected, and those which have य् *y* or व् *v* before it make a weakest form, by changing य् *ya* to ई *ī* and व् *vā* to ऊ *ū*. Thus प्राञ्च *prāñch* forms all cases, except the strong ones, from प्राच् *prāch*, but प्रत्यञ्च *pratyañch* and विष्वञ्च *vishvañch* (*vishu-añch*), ‘going everywhere,’ have as weak forms प्रत्यच् *pratyach*,



विष्वच् *vishvach*, and as weakest forms प्रतीच् *pratích*, विषूच् *vishúch*.

In the singular nominative and vocative of the masculine gender इ is substituted for the two finals.

PARADIGMS: प्राञ्च *práñch*, प्रत्यञ्च *pratyañch* (cf. § 213, I., II.).

Observ. The feminine, according to § 209, is formed by adding ई *i*, and follows the paradigm देवी *devī* in § 230.

SINGULAR				DUAL		
	m.n.	m.	n.	m.n.	m.	n.
N.V.	—	प्राङ् <i>práñ</i>	प्राक् <i>prák</i>	N.V. Acc. —	प्राञ्चौ <i>práñch-au</i>	प्राची <i>prách-i</i>
Acc.	—	प्राञ्चम् <i>práñch-am</i>				
I.	प्राचा <i>prách-á</i>	—	—	I.D. Abl. प्राग्भ्याम् <i>prág-bhryám</i>	—	—
D.	प्राचे <i>prách-e</i>	—	—			
Abl.	प्राचस् <i>prách-as</i>	—	—			
G.		—	—	G. L. प्राचीस् <i>prách-os</i>	—	—
Loc.	प्राचि <i>prách-i</i>	—	—			

## PLURAL.

	m.n.	m.	n.
N.V.	—	प्राञ्चस् <i>práñch-as</i>	प्राञ्चि <i>práñch-i</i>
Acc.	—	प्राचस् <i>prách-as</i>	
I.	प्राग्भिस् <i>prág-bhis</i>	—	—
D.	प्राग्भ्यस् <i>prág-bhyas</i>	—	—
Abl.		—	—
G.	प्राचान् <i>prách-ám</i>	—	—
L.	प्राक्षु <i>prák-shu</i>	—	—

अवाञ्च *aváñch*, adj., 'downward,' weak form अवाच् *avách*.

SINGULAR.				DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.V.	—	प्रत्यङ् <i>pratyāṅ</i>	प्रत्यक् <i>pratyak</i>	N.V. Acc. —	प्रत्यञ्चौ <i>pratyāṅch-au</i>	प्रतीची <i>pratīch-i</i>
Acc.	—	प्रत्यञ्चम् <i>pratyāṅch-am</i>				
I.	प्रतीचा <i>pratīch-ā</i>	—	—	I.D. Abl. —	प्रत्यगभ्याम् <i>pratyag-bhyām</i>	—
D.	प्रतीचे <i>pratīch-e</i>	—	—			—
Abl. }	प्रतीचस् <i>pratīch-as</i>	—	—	G. L. —	प्रतीचौस् <i>pratīch-os</i>	—
G. }						
L.	प्रतीचि <i>pratīch-i</i>	—	—			—
PLURAL.						
N.V.	—	प्रत्यञ्चस् <i>pratyāṅch-as</i>	प्रत्यञ्चि <i>pratyāṅch-i</i>			
Acc.	—	प्रतीचस् <i>pratīch-as</i>				
I.	प्रत्यग्भिस् <i>pratyag-bhis</i>	—	—			
D. }	प्रत्यग्भ्यस् <i>pratyag-bhyas</i>	—	—			
Abl. }						
G.	प्रतीचास् <i>pratīch-ās</i>	—	—			
L.	प्रत्यक्षु <i>pratyakshu</i>	—	—			

सम्यङ् *samyāṅch*, adj., 'right,' weak form सम्यच् *samyach*, weakest form समीच् *samīch*.

Exc. उदङ् (*ud-aṅch*), 'being upwards,' weak form उदच् *udach*, weakest form उदीच् *udīch*. तिर्यङ् *tiryāṅch*, 'moving tortuously,' weak form तिर्यच् *tiryach*, weakest form तिरश्च *tiraçch*, e.g. singular instrumental उदीचा *udīch-ā*, तिरश्चा *tiraçch-ā*.

II. To this class belong also the crude forms ending in न् *nt*, which drop the न् *n* in all the weak cases.

Exc. 1. The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *á* of the second conjugational class, and in the future participles, the nasal is optionally rejected, *e.g.* बोधन्त् *bódhant*, participle of the present of बुध् *budh*, I. 1, nominative, vocative, and accusative dual neuter बोधन्ती *bódhant-í*; तुदन्त् *tudant*, present participle of तुद् *tud*, I. 6, तुदन्ती *tudant-í* or तुदती *tudat-í*; यान्त् *yánt*, the same of या *yá*, II. 2, यान्ती *yánt-í* or याती *yát-í*; नेष्यन्त् *neshyant*, future participle of नी *ní*, नेष्यन्ती *neshyant-í* or नेष्यती *neshyat-í* (*cf.* § 210).

*Exc. 2.* The adjective महन्त् *mahánt*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, *e.g.* acc. singular masc. महान्तम् *mahánt-am*. The same change takes place in the singular nominative of the masc. of the nouns ending in मन्त् *mant*, वन्त् *vant*, and यन्त् *yant*.

*Observ. 1.* In the singular nominative and vocative of the masculine the final त् *t* is dropped.

*Observ. 2.* The feminine, according to § 210, is formed by adding ई *í* and follows the paradigm देवी *deví* in § 230.

PARADIGM (*cf.* § 213, II.).

युनन्त् *yunánt*, present participle of यु (§ 168).

	SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.V.	—	युनन् <i>yunan</i> <sup>1</sup>	युनत <i>yunat</i> <sup>1</sup>	—	युनन्ती	युनती
Acc.	—	युनन्तम् <i>yunánt-am</i>		—	युनन्त-औ <sup>2</sup>	युनत-ई <sup>2</sup>
I.	युनता <i>yunát-ā</i>	—	—	युनञ्चाम <i>yundd-bhyám</i>	—	—
D.	युनते <i>yunát-é</i>	—	—		—	—
Abl.	—	—	—		—	—
G.	युनतस् <i>yunát-ds</i>	—	—	युनतोस् <i>yunát-ós</i>	—	—
L.	युनति <i>yunát-i</i>	—	—		—	—

<sup>1</sup> Nom. *yundn*; Nom. and Acc. *yundt*; Voc. *yunan*, *yunat*.

<sup>2</sup> Nom. and Acc. *yundntau*, *yunatí*, Voc. *yunantau*, *yunatí*.

## PLURAL.

N.V.	—	युनन्तस् <i>yunant-as</i> <sup>1</sup>	} युनन्ति <i>yunant-i</i> <sup>1</sup>
Acc.	—	युनन्तस् <i>yunant-ās</i>	
I.	युनद्भिस् <i>yunād-bhis</i>	—	—
D. } Abl. }	युनद्भ्यस् <i>yunād-bhyas</i>	—	—
G.	युनताम् <i>yunat-ām</i>	—	—
L.	युनत्सु <i>yunatī-su</i>	—	—

Similarly बोधन्त् *bódhant*, e.g. singular nominative and vocative of the masculine बोधन् *bódhan*, of the neuter बोधत् *bódhat*, but in the dual nominative, vocative, and accusative of the neuter बोधन्ती *bódhant-ī*. तुदन्त् *tudánt*, nominative and vocative singular of the masculine तुदन् *tudan*, of the neuter तुदत् *tudat*, but in the nominative, vocative, and accusative dual of the neuter तुदन्ती *tudant-ī* or तुदती *tudat-ī*.

महन्त् *mahánt*, nominative singular of the masculine महान् *māhān*, vocative महन् *māhan*, accusative महान्तम् *mahánt-am*; but in the nominative, vocative, and accusative singular of the neuter महत् *mahat*, singular instrumental of the masculine and neuter महता *mahat-ā*, etc., in the nominative, vocative, and accusative dual of the masculine महान्तौ *mahánt-au*, and in the nominative and vocative plural of the masculine महान्तस् *mahánt-as*, in the nominative, vocative, and accusative plural of the neuter महान्ति *mahánt-i*.

अग्निमन्त् *agnimant*, adj., ‘one who maintains a sacrificial fire,’ in the singular nominative of the masculine अग्निमान् *agnimán*,

<sup>1</sup> Nom. *yunántas*; Nom. and Acc. *yunánti*; Voc. *yūnantas*, *yūnanti*.

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत् *agnimat*, in the instrumental अग्निमता *agnimat-ā*, etc., regularly; पयस्वन् *payasvant*, adj., 'having milk,' पयस्वान् *payasvān*, पयस्वन् *payasvan*, पयस्वत् *payasvat*, पयस्वता *payasvatā*; कियन्त् *kiyant*, adj., 'how great,' कियान् *kiyān*, कियन् *kiyan*, कियत् *kiyat*, कियता *kiyatā*.

III. Further belong to this class the crude forms ending in अन् *an*.

These lengthen the अ *a* in the strong cases, except the vocative sing. masc. and fem.; in the weak cases they reject the final न् *n*; in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ञ् *ñ*, when following a lingual, to ण् *ṇ*, e.g. राजन् *rājan*, 'a king,' strong form राजान् *rājān*, weak form राज *rāja*, weakest form राज्ञ् *rājñ*; तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshān*, weak form तक्ष *taksha*, weakest form तक्ष्ण् *takshṇ*.

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1. Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, e.g. वर्मन् *varman*, n. 'armour,' singular instrum. वर्मणा *varman-ā* (§ 16); यज्वन् *yajvan*, m. 'sacrificer,' यज्वना *yajvan-ā*.

Exc. 2. The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e.g. मूर्धन् *mūrdhan*, masc. 'the head,' locative मूर्ध्नि *mūrdhn-i* or मूर्धनि *mūrdhan-i*; नामन् *nāman*, neut. 'the name,' loc. sing. नाम्नि *nāmn-i* or नामनि *nāman-i*, nom. voc. acc. dual नाम्नी *nāmn-ī* or नामनी *nāman-ī*.

PARADIGMS: राजन् *rājan*, masc., 'a king;' नामन् *nāman*, neut.,  
'the name.'

	SINGULAR.	DUAL.	PLURAL.
N.	राजा <i>rājā</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{राजानौ} \\ \text{rājān-au} \end{array}$	$\left. \begin{array}{l} \text{N.} \\ \text{V.} \end{array} \right\} \begin{array}{l} \text{राजानस्} \\ \text{rājān-as} \end{array}$
V.	राजन् <i>rājan</i>		
Acc.	राजानम् <i>rājān-am</i>		
I.	राज्ञा <i>rājñā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{राजभ्याम्} \\ \text{rājā-bhyām} \end{array}$	$\left. \begin{array}{l} \text{I.} \\ \text{D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{राजभिस} \\ \text{rājā-bhis} \\ \text{राजभ्यस्} \\ \text{rājā-bhyas} \end{array}$
D.	राज्ञे <i>rājñe</i>		
Abl.	राज्ञस् <i>rājñ-as</i>		
G.	राज्ञी <i>rājñī</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{राज्ञीस्} \\ \text{rājñī-os} \end{array}$	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{राज्ञाम्} \\ \text{rājñī-ām} \\ \text{राज्ञसु} \\ \text{rājñī-su} \end{array}$
L.	राज्ञी or राजनि <i>rājñī</i> <i>rājan-i</i>		
	SINGULAR.	DUAL.	PLURAL.
N.	नाम <i>nāma</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{नाम्नी or नामनी} \\ \text{nāmn-i} \quad \text{nāman-i} \end{array}$	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{नामानि} \\ \text{nāman-i} \end{array}$
V.	नामन् or नाम <i>nāman</i> <i>nāma</i>		
Acc.	नाम <i>nāma</i>		
I.	नाम्ना <i>nāmnā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{नामभ्याम्} \\ \text{nāma-bhyām} \end{array}$	$\left. \begin{array}{l} \text{I.} \\ \text{D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{नामभिस} \\ \text{nāma-bhis} \\ \text{नामभ्यस्} \\ \text{nāma-bhyas} \end{array}$
D.	नाम्ने <i>nāmnē</i>		
Abl.	नाम्नस् <i>nāmn-as</i>		
G.	नाम्नी <i>nāmnī</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{नाम्नीस्} \\ \text{nāmnī-os} \end{array}$	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{नाम्नाम्} \\ \text{nāmn-ām} \\ \text{नामसु} \\ \text{nāma-su} \end{array}$
L.	नाम्नी or नामनि <i>nāmnī</i> <i>nāman-i</i>		

IV. Fourthly belong to this class the crude forms ending in इन् *in*. These have a strong form in the singular nominative of the masculine and in the nominative, vocative, and accusative plural of the neuter only, in which the इ *i* is lengthened. • In the



V. Fifthly belong to this class the participles of the reduplicated perfect. The affix is वंस् *vañs* in the vocative singular of the masculine, वांस् *vāñs* in the other strong cases. But in the nominative and vocative singular of the masculine the final स् *s* is rejected and Anusvâra (ँ) changed to न् *n*.

In the weak cases the affix is वत् *vat*, and in the weakest उष् *ush*.

In the feminine ई *ī* is added, according to § 210, and its declension follows the paradigm देवी *devī* in § 230.

PARADIGM: Participle of the reduplicated perfect of रुद् *rud*, 'to cry' (§ 169).

SINGULAR.
DUAL.

	m.n.	m.	n.	m.n.	m.	n.	
N.	—	रुद्धान् <i>rurudvāñ</i>	}	N.V. Acc.	—	रुद्वंसौ रुदुषी	
V.	—	रुद्वान् <i>rurudvān</i>			रुद्वत् <sup>1</sup> <i>rurudvat</i>	—	रुद्वंसौ रुदुषी <i>rurudvāñs-au</i> <sup>2</sup> <i>rurudush-ī</i> <sup>2</sup>
Acc.	—	रुद्वंसम् <i>rurudvāñs-am</i>					
I.	रुदुषा <i>rurudush-ā</i>	—	—	}	I.D. Abl.	रुद्वज्जाम् — — <i>rurudvād-bhyām</i>	
D.	रुदुषे <i>rurudush-e</i>	—	—				
Abl.	रुदुषस <i>rurudush-as</i>	—	—				
G.	रुदुषी <i>rurudush-ī</i>	—	—	}	G. L.	रुदुषीस — <i>rurudush-os</i>	
L.	रुदुषि <i>rurudush-i</i>	—	—				

<sup>1</sup> Nom. and Acc. *rurudvāt*; Voc. *rurudvat*.

<sup>2</sup> Nom. and Acc. *rurudvāñsau*, *rurudushī*; Voc. *rurudvāñsai*, *rurudushī*.



	PLURAL.		
	m.n.	m.	n.
N.V.	—	रुरुद्वान्स <i>rurudvāñs-as</i> <sup>1</sup>	रुरुद्वानि <i>rurudvāñs-i</i> <sup>1</sup>
Acc.	—	रुरुदुषस <i>rurudūsh-as</i>	
Instr.	रुरुद्वान्सि <i>rurudvād-bhis</i>	—	—
D. Abl.	रुरुद्वान्स्य <i>rurudvād-bhyas</i>	—	—
Gen.	रुरुदुषाम् <i>rurudūsh-ān</i>	—	—
Loc.	रुरुद्वान्सु <i>rurudvāt-su</i>	—	—

Look for examples to § 169.

VI. Finally belong to this class the second forms of the comparative (§ 243). Its affix is in the vocative singular of the masculine ईयम् *īyāms*, in the other strong cases ईयांस *īyāñs*, in the weak cases ईयस् *īyas*. The final स् *s* is rejected in the nominative and vocative singular of the masculine and the Anusvāra (ँ) changed to न् *n*. The paradigm will be given in § 243.

SECOND CLASS: CRUDE FORMS ENDING IN VOWELS OR  
DIPHTHONGS.

§ 222. The terminations of the cases differ from those given in § 212 in the following instances:—

1. The nominative singular of the masculine and feminine terminates in स् *s*, except in the feminines ending in आ *ā* and those in ई *ī* consisting of more than one syllable, e.g. गत *gata*, ‘gone,’ masc. nom. गतस् *gata-s*; but गता *gatā*, fem., नदी *nadī*, fem., nom. also गता *gatā*, नदी *nadī*.

2. In the accusative singular the crude forms subjoin म् *m* only, except the monosyllabic feminines ending in ई *ī* and ऊ *ū*,

<sup>1</sup> Nom. *rurudvāñsas*; Nom. and Acc. *rurudvāñsi*; Voc. *rurudvāñsas*, *rurudvāñsi*.

and those which end in diphthongs, *e.g.* गत *gata*, acc. गतम् *gata-m*; but भी *bhī*, fem., भियम् *bhiy-am* (*cf.* § 230, b).

3. The feminines ending in vowels affix in the dative singular ऐ *ai*, in the ablative and genitive singular आस् *ās*, and in the singular locative आम् *ām*. The feminines in इ *i* and उ *u*, and the monosyllables in ई *ī* and ऊ *ū* may also take the affixes given in § 212, *e.g.* from गता *gatā*, fem., गतायै *gatā-y-ai*, गतायास् *gatā-y-ās*, गतायाम् *gatā-y-ām* (*cf.* § 223); from भी *bhī*, fem., भियै *bhiy-ai* or भिये *bhiy-e*, भियास् *bhiy-ās* or भियस् *bhiy-as*, भियाम् *bhiy-ām* or भियि *bhiy-i*.

4. In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ई *ī* and ऊ *ū*, take स् *s*, before which a short vowel is lengthened, *e.g.* गत *gata*, masc., plur. acc. गतान् *gatā-n*; मति *matī*, 'mind,' fem., मतीस् *matī-s*; पितृ *pitṛi*, masc., 'father,' पितृन् *pitṛī-n*; मातृ *māṭṛi*, fem., 'mother,' मातृस् *māṭṛī-s*.

§ 223. Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter, and in the genitive plural of the three genders, a short vowel is lengthened, *e.g.* गत *gata*, neut., nom. voc. acc. plur. गतानि *gatā-n-i*, gen. plur. of all the three genders गतानाम् *gatā-n-ām*.

§ 224. Special rules will be given in the observations at the head of the paradigms.

#### CRUDE FORMS ENDING IN अ, MASCULINES AND NEUTERS.

§ 225. 1. The neuters affix म् *m* in the nominative and accusative singular, *e.g.* गत *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is **एन** *ena*, before which the final **अ** *a* of the base is dropped, e.g. **गत** *gata*, **गतेन** *gatenā*.

3. The termination of the singular dative is **आय** *āya*, **गताय** *gatā-y-a*.

4. The ablative and genitive singular have different terminations; the ablative has **अत्** *at*, the **अ** *a* of which combines with the final **अ** *a* of the base to **आ** *ā*; the genitive has **स्य** *syā*, e.g. **गतात्** *gatāt*, **गतस्य** *gata-syā*.

5. The termination of the locative singular **इ** *i* coalesces with the final **अ** *a* of the base to **ए** *e*, **गते** *gate*.

6. Likewise the **ई** *ī* of the nominative, vocative, and accusative dual of the neuter, **गते** *gate*.

7. Before the termination **औ** *au* of the nominative, vocative, and accusative dual of the masculine the final **अ** *a* of the base is dropped, **गतौ** *gatau*.

8. Before the termination of the instrumental, dative, and ablative dual, **भ्याम्** *bhyām*, the final **अ** *a* of the base is lengthened, **गताभ्याम्** *gatā-bhyām*.

9. Before the termination of the genitive and locative dual, **ओस्** *os*, **य्** *y* is inserted, **गतयोस्** *gata-y-os*.

10. The initial **अ** *a* of the termination of the nominative and vocative plural of the masculine combines with the final **अ** *a* of the base to **आ** *ā*, **गतास्** *gatās*.

11. The instrumental plural has, instead of the final **अ** *a* and the termination **भिस्** *bhis*, the termination **ऐस्** *ais*, **गतैस्** *gatais*.

12. Before the terminations of the dative and ablative plural, **भ्यस्** *bhyas*, and the locative, **सु** *su*, the final **अ** *a* of the base is changed to **ए** *e*, **गतेभ्यस्** *gate-bhyas*, **गतेषु** *gate-shu*.

PARADIGM : **कान्त** *kāntā*, m.n. 'dear.' The feminine is, according to § 210, **कान्ता** *kāntā*, the declension of which will be given in the following paragraph.

SINGULAR.				DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.	—	कान्तस् <i>kāntā-s</i>	कान्तम् <i>kāntā-m</i>	N.V. Acc.	—	कान्तौ <i>kāntau<sup>1</sup></i>
V.	कान्तं <i>kānta</i>	—	—		—	कान्ते <i>kānte<sup>1</sup></i>
Acc.	कान्तम् <i>kāntā-m</i>	—	—		—	—
I.	कान्तेन <i>kāntē-n-a</i>	—	—	I.D. Abl.	कान्ताभ्याम् <i>kāntā-bhyām</i>	—
D.	कान्ताय <i>kāntā-y-a</i>	—	—		—	—
Abl.	कान्तात् <i>kāntāt</i>	—	—		—	—
G.	कान्तस्य <i>kāntā-sya</i>	—	—	G. L.	कान्तयोस् <i>kāntā-y-os</i>	—
L.	कान्ते <i>kāntē</i>	—	—		—	—

## PLURAL.

	m.n.	m.	n.
N.V.	—	कान्तास् <i>kāntās<sup>2</sup></i>	कान्तानि <i>kāntā-n-i<sup>2</sup></i>
Acc.	—	कान्तान् <i>kāntān</i>	
Instr.	कान्तेस् <i>kāntāis</i>	—	—
D. Abl.	कान्तेभ्यस् <i>kāntē-bhyas</i>	—	—
Gen.	कान्तानाम् <i>kāntā-n-ām<sup>3</sup></i>	—	—
Loc.	कान्तेषु <i>kāntē-shu</i>	—	—

Look for examples to § 173, IV.; decline also अश्व *aśva*, m.  
‘a horse,’ भय *bhaya*, n. ‘fear.’

<sup>1</sup> Nom. and Acc. *kāntau*, *kāntē*; Voc. *kāntau*, *kānte*.

<sup>2</sup> Nom. *kāntās*, Nom. and Acc. *kāntām*; Voc. *kāntās*, *kāntāni*.

<sup>3</sup> Or *kāntānām*.

## CRUDE FORMS ENDING IN आ.

## I. FEMININES.

§ 226. 1. In the vocative singular the final आ *á* is changed to ए *e*, e.g. गता *gatá*, voc. गते *gate*.

2. The instrumental singular inserts य् *y*, before which the final आ *á* is made short, गतया *gata-y-á*.

3. य् *y* is inserted also in the dative, ablative, genitive, and locative singular, e.g. गतायै *gatá-y-ai* (cf. § 223).

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *á* and the termination, गते *gate*.

5. The genitive and locative dual have the same form as in the masculine, गतयोस् *gata-y-os*.

6. In the nominative plural the final आ *á* combines with the initial अ *a* of the termination अस् *as* to आ *á*, गतास् *gatás*.

PARADIGM: कान्ता (cf. the paradigm of the preceding paragraph).

	SINGULAR.	DUAL.	PLURAL.
N.	कान्ता <i>kāntā</i>	N. V. Acc. कान्ते <i>kānte</i> <sup>1</sup>	N. V. Acc. कान्तास् <i>kāntās</i> <sup>2</sup>
V.	कान्तै <i>kāntē</i>		
Acc.	कान्ताम् <i>kāntām</i>		
I.	कान्तया <i>kāntā y-á</i>	I D. Abl. कान्ताभ्याम् <i>kāntā-bhyām</i>	I. कान्ताभिस् <i>kāntā-bhis</i>
D.	कान्तायै <i>kāntā-y-ai</i>		D. कान्ताभ्यस् <i>kāntā-bhyas</i>
Abl. } G. } L. }	कान्तायास् <i>kāntā-y-ās</i> कान्तायाम् <i>kāntā-y-ām</i>	G. L. कान्तयोस् <i>kāntā-y-os</i>	G. कान्तानास् <i>kāntā-n-ās</i> L. कान्तासु <i>kāntā-su</i>

अश्वा *aśvā*, f. 'a mare.'

<sup>1</sup> Nom. and Acc. *kānté*; Voc. *kānte*.

<sup>2</sup> Nom. and Acc. *kāntās*; Voc. *kāntás*.

2. SUBSTANTIVES OF THE MASCULINE GENDER AND ADJECTIVES  
OF THE MASCULINE AND FEMININE GENDERS.

§ 227. These affix स् *s* in the nominative and vocative singular, e.g. हाहा *hāhā*, masc., 'a Gandharva,' and अतिहाहा *atihāhā*, adj. m.f., 'surpassing a Gandharva,' nom. voc. हाहास् *hāhā-s*, अतिहाहास् *atihāhā-s*.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial अ *a* or आ *ā*; initial इ *i* combines with the final आ *ā* of the base to ए *e*, initial ए *e* to ऐ *ai*, initial ओ *o* and औ *au* to औ *au* (cf. § 21). In the accusative plural of the masculine न् *n* is subjoined.

PARADIGM: अतिहाहा, adj.

	SINGULAR	DUAL
	m.f.	m.f.
N.V.	अतिहाहास्	} N V Acc अतिहाही
Acc.	अतिहाहाम्	
I.	अतिहाहा	} I D. Abl. अतिहाहाभ्याम्
D.	अतिहाहौ	
Abl. }	अतिहाहास्	
G. }	} G. L. अतिहाहौस्	
L.		अतिहाहौ

PLURAL.

	m.f.	m.	f.
N.V.	अतिहाहास्	—	—
Acc.	—	अतिहाहान्	अतिहाहास्
I.	अतिहाहाभिस्	—	—
D.Abl.	अतिहाहाभ्यस्	—	—
G.	अतिहाहाम्	—	—
L.	अतिहाहासु	—	—

§ 228. The declension of adjectives derived from verbs, without

affix, *e.g.* विश्वपा, 'all-ruling,' from पा, 'to protect,' differs from the preceding paradigm:—

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, *e.g.* in the dative singular विश्वपे.

2. In forming the plural accusative according to § 212.

PARADIGM : विश्वपा, masc. fem.

SINGULAR		DUAL.	PLURAL		
N.V.	विश्वपास्	} N.V. Acc. विश्वपौ	N.V.	विश्वपास्	
Acc.	विश्वपाम्		Acc.	विश्वपस्	
I.	विश्वपा	} I.D. Abl. विश्वपाभ्याम्	I.	विश्वपाभिस्	
D.	विश्वपे		} D. Abl. विश्वपाभ्यस्	}	विश्वपाभ्यस्
Abl. }	विश्वपस्				
G. }			G.	विश्वपाम्	
L.	विश्वपि	} G. L. विश्वपोस्	L.	विश्वपासु	

*Observ.* to §§ 227, 228. The neuter of the adjectives ending in आ, according to § 210 *b*, shortens the final and follows the paradigm in § 225.

CRUDE FORMS ENDING IN इ *i* AND उ *u* OF THE MASCULINE,  
FEMININE, AND NEUTER GENDERS.

§ 229. 1. In the vocative singular the masculines and feminines change the final इ *i* to ए *e*, उ *u* to ओ *o*, *e.g.* कवि *kavi*, 'a poet,' कवे *kave*. In the neuter this change is optional, *e.g.* वारि *vāri*, 'water,' वारे *vāre* or वारि *vāri*.

2. In the instrumental singular the masculines and neuters insert न, *n*, कविना *kavi-n-ā*.

3. In the dative singular the masculines change the final इ *i* to अय् *ay*, उ to अव् *av*, कवये *kavay-e*.

4. In the ablative and genitive singular the masculines change the final इ *i* to ए *e*, उ *u* to औ *o*, and drop the initial अ *a* of the termination, e.g. कवेस् *kave-s*.

5. In the locative singular औ *au* is substituted for the final of the noun and the inflectional termination, कवी *kavau*.

6. The feminines may follow the rules given for the masculines in 3, 4, and 5, or those given in § 222, 3. In the latter case final इ *i* becomes य् *y*, final उ *u* व् *v*, e.g. from मति *mati* in the dative singular either मतये *matay-e*, according to 3, or मत्वा *maty-ai*, according to § 222, 3.

7. In the nominative, vocative, and accusative dual the masculines and feminines lengthen their final without adding any termination, e.g. कवी *kavī*.

8. In the nominative and vocative plural the masculines and feminines change their final इ *i* to अय् *ay*, उ *u* to अव् *av*, e.g. कवयस् *kavay-as*.

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ *i* is changed to य् *y*, उ *u* to व् *v*, मत्वा *maty-ā*, कव्योस् *kavy-os*.

10. The neuters insert न् *n* (in accordance with § 16, ए *u*) before the terminations beginning with a vowel, e.g. dative singular वारिणे *vāri-ṇ-e*.

11. When a noun in इ *i* or उ *u*, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, e.g. शुचि *śuchi*, adj., 'pure,' in the dative singular of the neuter either शुचिने *śuchi-n-e* (10), or शुचये *śuchay-e* (3).



PARADIGMS : अग्नि *agní*, masc., 'fire,' मति *māti*, fem., 'mind,'  
 वारि *vāri*, neut., 'water,' मधु *mādhu*, neut., 'honey,' गुरु *gurú*,  
 adj. m.f.n., 'heavy.'

	SINGULAR.	DUAL	PLURAL
N.	अग्निस् <i>agní-s</i>	N.V. Acc. अग्नी <i>agní<sup>1</sup></i>	N.V. अग्नयस् <i>agnay-as<sup>2</sup></i>
V.	अग्ने <i>agne</i>		
Acc.	अग्निम् <i>agní-m</i>		Acc. अग्नीन् <i>agní-n</i>
I.	अग्निना <i>agní-n-ā</i>	I.D. Abl. अग्निभ्याम् <i>agní-bhyām</i>	I. अग्निभिस् <i>agní-bhis</i>
D.	अग्नये <i>agní-y-e</i>		D. Abl. अग्निभ्यस् <i>agní-bhyas</i>
Abl. } G. }	अग्नेस् <i>agné-s</i>	G. L. अग्न्योस् <i>agny-ós</i>	G. अग्नीनाम् <i>agní-n-ām<sup>3</sup></i>
L.	अग्नौ <i>agnáu</i>		L. अग्निषु <i>agní-shu</i>

कवि *kavi*, m., 'a poet.'

	SINGULAR.	DUAL.	PLURAL.
N.	मतिस् <i>māti-s</i>	N.V. Acc. मती <i>māti</i>	N.V. मतयस् <i>māy-as</i>
V.	मते <i>māte</i>		
Acc.	मतिम् <i>māti-m</i>		Acc. मतीस् <i>māti-s</i>
I.	मत्या <i>māty-ā</i>	I.D. Abl. मतिभ्याम् <i>māti-bhyām</i>	I. मतिभिस् <i>māti-bhis</i>
D.	मतये or मत्यै <i>māty-e māty-ai</i>		D. Abl. मतिभ्यस् <i>māti-bhyas</i>
Abl. } G. }	मतेस् or मत्यास् <i>māte-s māty-as</i>	G. L. मत्योस् <i>māty-os</i>	G. मतीनाम् <i>māti-n-ām</i>
L.	मती or मत्याम् <i>mātau māty-ām</i>		L. मतिषु <i>māti-shu</i>

भूति *bhūti*, f., 'state of being.'

<sup>1</sup> Nom. and Acc. *agní*; Voc. *agne*.

<sup>2</sup> Nom. *agnayas*; Voc. *agnayas*.

<sup>3</sup> Or *agnīrām*.

	SINGULAR.	DUAL.	PLURAL.
N.	वारि <i>vāri</i>		
V.	वारि or वारे <i>vāri vāre</i>	N.V. Acc. वारिणी <i>vāri-n-ī</i>	N.V. Acc. वारीणि <i>vārī-n-i</i>
Acc.	वारि <i>vāri</i>		
I.	वारिणा <i>vāri-n-ā</i>	I.D. Abl. वारिभ्याम् <i>vāri-bhyām</i>	I. Abl. वारिभ्यस् <i>vārī-bhyas</i>
D.	वारिणे <i>vāri-n-e</i>		
Abl. }	वारिणस् <i>vāri-n-as</i>	G. L. वारिणोस् <i>vāri-n-os</i>	G. L. वारीणाम् <i>vārī-n-ām</i>
G.			
L.	वारिणि <i>vāri-n-i</i>		L. वारिषु <i>vārī-shu</i>

	SINGULAR.	DUAL.	PLURAL.
N.	मधु <i>madhu</i>		
V.	मधु or मधो <i>madhu madho</i>	N.V. Acc. मधुनी <i>madhu-n-ī</i>	N.V. Acc. मधूनि <i>madhū-n-i</i>
Acc.	मधु <i>madhu</i>		
I.	मधुना <i>madhu-n-ā</i>	I.D. Abl. मधुभ्याम् <i>madhu-bhyām</i>	I. Abl. मधुभिस <i>madhū-bhis</i>
D.	मधुने <i>madhu-n-e</i>		
Abl. }	मधुनस् <i>madhu-n-as</i>	G. L. मधुनोस् <i>madhu-n-os</i>	G. L. मधूनाम् <i>madhū-n-ām</i>
G.			
L.	मधुनि <i>madhu-n-i</i>		L. मधुषु <i>madhū-shu</i>

चपु *trapu*, n. 'tin' (observe § 16).

SINGULAR.						DUAL.		
	m.f.n.	m.f.	m.n.	f.	n.	m f.n.	m.f.	n.
N.	—	गुरुस् <i>gurû-s</i>	—	—	गुरु <i>gurû</i>	} N V. Acc.	गुरू	गुरुणी
V.	गुरौ <i>guro</i>	—	—	—	or गुरु <i>guru</i>		गुरू <sup>1</sup>	गुरु-१- <sup>1</sup>
Acc.	—	गुरुम् <i>gurû-m</i>	—	—	गुरु <i>gurû</i>			
I.	—	—	गुरुणा <i>gurû-nâ</i>	गुर्वी <i>gurv-î</i>	—	} I D. Abl.	गुरुभ्याम् <i>gurû-bhyâm</i>	—
D.	गुरवे <i>gurâv-e</i>	—	—	or गुर्वी <i>gurv-î</i>	or गुरुणे <i>gurû-n-e</i>			
Abl.	} गुरोस् <i>gurô-s</i>	—	—	or गुर्वास् <i>gurv-âs</i>	or गुरुणस् <i>gurû-n-as</i>			
G.		—	—	—	—	} G. L.	गुर्वोस् <i>gurv-ôs</i>	—
L.	गुरौ <i>guru</i>	—	—	or गुर्वाम् <i>gurv-âm</i>	or गुरुणि <i>gurû-n-i</i>		—	or गुरुणीस् <i>gurû-n-os</i>

PLURAL.					
	m.f.n.	m.f.	m.	f.	n.
N.V.	—	गुरवस् <i>gurav-as</i> <sup>2</sup>	—	—	} गुरुणि <i>gurû-n-i</i> <sup>2</sup>
Acc.	—	—	गुरून् <i>gurû-n</i>	गुरूस् <i>gurû-s</i>	
Instr.	गुरुभिस् <i>gurû-bhis</i>	—	—	—	—
D. Abl.	गुरुभ्यस् <i>gurû-bhyas</i>	—	—	—	—
Gen.	गुरूणाम् <i>gurû-n-âm</i> <sup>3</sup>	—	—	—	—
Loc.	गुरुषु <i>gurû-shu</i>	—	—	—	—

लघु *laghu*, adj., 'light.'

Obs. गुरु and लघु, according to § 210, may form also the feminines- गुर्वी *gurv-î*, लघ्वी *laghvî*, which follow the paradigm देवी *devî*, in § 230.

<sup>1</sup> Nom. and Acc. *gurû*, *gurîni*; Voc. *gurû*, *gurûni*.

<sup>2</sup> Nom. *gurâvas*; Nom. and Acc. *gurûni*; Voc. *gurâvas*, *gurûni*.

<sup>3</sup> Or *gurûnâm*.

CRUDE FORMS ENDING IN ई *ī* AND ऊ *ū*.

I. FEMININES.

§ 230. (a.) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.
2. Change their final ई *ī* to य् *y*, ऊ *u* to व् *v*, before the terminations beginning with a vowel.

(b.) The monosyllabic forms:—

1. Use the nominative singular also as vocative.
2. Optionally insert न् *n* in the plural genitive (§ 223).
3. Change ई *ī* to इय् *iy* and ऊ *ū* to उव् *uv* before the terminations beginning with a vowel.

PARADIGMS: देवी *devī*, 'a goddess,' वधू *vadhū*, 'a wife,' श्री *śrī*, n. p. of a goddess, भ्रू *bhrū*, 'the brow.'

	SINGULAR	DUAL	PLURAL
N.	देवी <i>devī</i>	$\left. \begin{array}{l} \text{N V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{देव्यौ} \\ \text{devy-au}^1 \end{array}$	$\left. \begin{array}{l} \text{N.} \\ \text{V.} \end{array} \right\} \begin{array}{l} \text{देव्यस्} \\ \text{devy-as}^2 \end{array}$
V.	देवि <i>devi</i>		A. देवीस् <i>devī-s</i>
Acc.	देवीम् <i>devī-m</i>		I. देवीभिस् <i>devī-bhis</i>
I.	देव्या <i>devy-ā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{देवीभ्याम्} \\ \text{devī-bhyām} \end{array}$	$\left. \begin{array}{l} \text{D.} \\ \text{A.} \end{array} \right\} \begin{array}{l} \text{देवीभ्यस्} \\ \text{devī-bhyas} \end{array}$
D.	देव्यै <i>devy-ai</i>		G. देवीनाम् <i>devī-nām</i>
Abl. }	देव्यास् <i>devy-ās</i>		L. देवीषु <i>devī-shu</i>
G. }		$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{देव्योस्} \\ \text{devy-ós} \end{array}$	
L.	देव्याम् <i>devy-ām</i>		

नदी *nadī*, f. 'river.'

<sup>1</sup> In the Nom. and Acc. *devyāu*; in the Voc. *devyau*.

<sup>2</sup> In the Nom. *devyās*; in the Voc. *devyas*.

	SINGULAR.		DUAL.		PLURAL.
N.	वधूस् <i>vadhū́-s</i>	}	N.V. Acc. वध्वौ <i>vadhv-au</i> <sup>1</sup>	}	N.V. वध्वस् <i>vadhv-as</i> <sup>2</sup>
V.	वधु <i>vādhu</i>				A. वधूस् <i>vadhū́-s</i>
Acc.	वधूम् <i>vadhū́-m</i>				I वधूभिस् <i>vadhū́-bhas</i>
I.	वध्वा <i>vadhv-ā</i>	}	I.D. Abl. वधूभ्याम् <i>vadhū́-bhyām</i>	}	D. A. वधूभ्यस् <i>vadhū́-bhyas</i>
D.	वध्वै <i>vadhv-ai</i>				G. वधूनाम् <i>vadhū́-n-ām</i>
Abl. }	वध्वास <i>vadhv-ās</i>	}	G. L. वध्वोस् <i>vadhv-ós</i>	}	L. वधूषु <i>vadhū́-shu</i>
G.	वध्वाम् <i>vadhv-ām</i>				
L.					

	SINGULAR.		DUAL.		PLURAL.
N.V.	श्रीस् <i>śrī́-s</i>	}	N.V. Acc. श्रियौ <i>śrīy-au</i>	}	N.V. श्रियस् <i>śrīy-as</i>
Acc.	श्रियम् <i>śrīy-am</i>				I. श्रीभिस् <i>śrī́-bhis</i>
I.	श्रिया <i>śrīy-ā</i>	}	I.D. Abl. श्रीभ्याम् <i>śrī́-bhyām</i>	}	D. Abl. श्रीभ्यस् <i>śrī́-bhyas</i>
D.	श्रिये or श्रियै <i>śrīy-é śrīy-ai</i>				G. श्रियाम् or श्रीणाम् <i>śrīy-ām śrī́-n-ām</i>
Abl. }	श्रियस् or श्रियास् <i>śrīy-ās śrīy-ās</i>	}	G. L. श्रियोस् <i>śrīy-ós</i>	}	L. श्रीषु <i>śrī́-shu</i>
G.	श्रियि or श्रियाम् <i>śrīy-i śrīy-ām</i>				
L.					

धी *dhī́*, f. 'understanding.'

<sup>1</sup> In the Nom. and Acc. *vadhvāu*; in the Voc. *vādhvau*.

<sup>2</sup> In the Nom. *vadhvās*; in the Voc. *vādhvas*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	भूस् <i>bhū-s</i>	N.V. Acc. भुवौ <i>bhrūv-au</i>	N.V. Acc. भुवस् <i>bhrūv-as</i>
Acc.	भुवम् <i>bhrūv-am</i>		
I.	भुवा <i>bhrūv-ā</i>	I D. Abl. भूभ्याम् <i>bhrū-bhyām</i>	I भूभिस <i>bhrū-bhis</i>
D.	भुवे or भुवै <i>bhrūv-e bhrūv-ai</i>		D Abl. भूभ्यस् <i>bhrū-bhyās</i>
Abl. }	भुवस् or भुवास् <i>bhrūv-as bhrūv-ās</i>		G भूवाम् or भूणाम् <i>bhrūv-ām bhrū-ṇ-ām</i>
G.		G. L. भुवोस् <i>bhrūv-ōs</i>	G
L.	भुवि or भुवाम् <i>bhrūv-i bhrūv-ām</i>		L. भूषु <i>bhū-śhū</i>

भू *bhū*, f. 'earth.'

## 2. MASCULINE SUBSTANTIVES AND NOUNS DECLINABLE IN MASCULINE AND FEMININE GENDERS.

§ 231. I. When derived from a verb without affix and

1. When monosyllabic, *e.g.* लू *lū* (from लू *lū*, 'to cut'), 'a male or female reaper,' they follow the analogy of the two last paradigms, except in the dative, ablative, genitive, and locative singular, and the genitive plural, where they have the first form only, *e.g.* लुवे *luv-e*, not लुवै *luv-ai*, लुवस् *luv-as*, etc.

2. When forming the second member of a compound, *e.g.* जलपी *jala-pī*, 'drinking-water,' they take the terminations prescribed in 1, and change the final ई *ī* and ऊ *ū* of the crude form to य *y* and व *v* before vowels, *e.g.* sing. acc. जलप्यम् *jalapya-am*, instr. जलप्या *jalapya-ā*, etc.; but, when the finals are preceded by a compound consonant, they are changed to इय् *iy* and उव् *uv*, as in 1, *e.g.* यवक्री *yava-krī*, 'buying grain,' sing. acc. यवक्रियम् *yavakriyam*, instr. यवक्रिया *yavakriya-ā*.

II. Polysyllabic non-compound masculines take the terminations prescribed in § 212 and follow the rules given in § 222,

1, 2, and 4, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e.g. पपी *papī*, masc., 'the sun,' nom. and voc. sing. पपीस् *papī-s*, acc. पपीम् *papī-m*, plur. acc. पपीन् *papī-n*. आरू *ārū*, m.f., 'tawny,' plur. acc. masc. आरून् *ārū-n*, fem. आरूस् *ārū-s*. The finals ई *ī* and ऊ *ū* become य् *y* and व् *v* before the terminations beginning with a vowel, except in the locative singular of the nouns in ई *ī*, where ई *ī* + इ *i* makes ई *ī*, e.g. पपी *papī*, sing. instr. पप्या *papy-ā*, loc. पपी *papī*.

III. The compound adjectives, the second member of which is a monosyllabic feminine ending in ई *ī* or ऊ *ū*, as प्रधी *pradhī* (from धी *dhi*, fem., 'understanding'), may optionally be declined in the feminine like देवी *devī* and वधू *vadhū* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II., except in the locative singular, where final ई *ī* is changed to य् *y*, and in the accusative plural, where अस् *as* is affixed. E.g. sing. voc. masc. and fem. प्रधीस् *pradhī-s*, or fem. प्रधि *pradhi*; dative masc. and fem. प्रध्ये *pradhy-e*, or fem. प्रध्यै *pradhy-ai*; abl. and gen. masc. and fem. प्रध्यस् *pradhy-as*, or fem. प्रध्यास् *pradhy-ās*; loc. masc. and fem. प्रध्नि *pradhy-i*, or fem. प्रध्याम् *pradhy-am*; gen. plur. masc. and fem. प्रध्याम् *pradhy-ām*, or fem. प्रधीनाम् *pradhī-n-ām*. But sing. acc. masc. and fem. प्रध्यम् *pradhy-am*, instr. प्रध्या *pradhy-ā*; nom. voc. and acc. plur. masc. and fem. प्रध्यस् *pradhy-as*.

IV. Compound adjectives having as a second member a polysyllabic feminine in ई *ī* or ऊ *ū*, e.g. अतिचमू *atichamū* (चमू *chamū*, fem., 'an army'), follow the declension of देवी *devī* and वधू *vadhū* in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in न् *n*, e.g. vocative singular, masc. and fem. अतिचमू *atichamū*, dative अतिचम्वै *ati-*

*chamv-ai*, but plural accusative masc. अतिचमून् *atichamū-n* (fem. अतिचमूस् *atichamū-s*).

§ 232. In the neuter the adjectives in ई *ī* and ऊ *ū* shorten their finals according to § 210 *b*, and are declined like the neuter nouns in इ *i* and उ *u* (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचमु *atichamu*, neuter of अतिचमू *atichamū* (§ 231, IV.), in the singular dative अतिचमुने *atichamu-n-e* or अतिचम्वै *atichamv-ai*.

CRUDE FORMS ENDING IN ऋ *ṛi*, MASCULINE, FEMININE, AND NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes आ *ā* for the final and the termination, e.g. पितृ *pitṛi*, 'father,' nom. पिता *pitā*, मातृ *mātrī*, 'mother,' माता *mātā*.

2. In the vocative singular the final is changed to अर् *ar*. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् *am*.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final ऋ *ṛi* is changed to आर् *ār*.

*Exc.* जामातृ *jāmātrī*, masc., 'a son-in-law;' दुहितृ *duhitṛi*, fem., 'a daughter;' देवृ *devṛi*, masc., 'a brother-in-law;' ननन्दृ *nanandṛi* or ननान्दृ *nanāndṛi*, fem., 'a husband's sister;' नृ *nṛi*, masc., 'a man;' पितृ *pitṛi*, masc., 'father;' भ्रातृ *bhrātrī*, masc., 'brother;' मातृ *mātrī*, fem., 'mother;' यातृ *yātrī*, fem., 'the wife of the husband's brother;' यामातृ *yāmātrī* = जामातृ *jāmātrī*; शंसृ *śaṁstrī*, masc., 'one who praises;' and सव्येश्ठृ *savyeśṭhṛi*, masc., 'a charioteer,' change the final ऋ *ṛi* to अर् *ar*.



5. In the ablative and genitive singular of the masculine and feminine **उर्** *ur* is substituted for the final and the termination, **पितुर्** *pitur*.

6. In the locative singular of the masculine and feminine the final is changed to **अर्** *ar*.

7. In the dative and instrumental singular and in the genitive and locative dual the final **ञ्** *ṇi* is changed to **र्** *r*.

8. The neuter, according to § 16, inserts **ण्** before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (*cf.* § 229, 11, and § 232).

PARADIGMS: **दातृ** *dātṛi*, m.n. 'a giver,' **स्वसृ** *svāsṛi*, fem. 'a sister.'

	SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.	—	<b>दाता</b> <i>dātā</i>	<b>दातृ</b> <i>dātṛi</i>	} N V. Acc	—	—
V.	<b>दातार</b> <i>dātār</i>	—	or <b>दातृ</b> <i>dātṛi</i>		<b>दातारौ</b> <i>dātār-au</i> <sup>1</sup>	<b>दातृणी</b> <i>dātṛi-ṇi</i> <sup>1</sup>
Acc.	—	<b>दातारम्</b> <i>dātār-am</i>	<b>दातृ</b> <i>dātṛi</i>		—	—
I.	<b>दात्रा</b> <i>dātṛi-ā</i>	—	or <b>दातृणा</b> <i>dātṛi-n-a</i>	} I D. Abl.	<b>दातृभ्याम्</b> <i>dātṛi-bhyām</i>	—
D.	<b>दात्रे</b> <i>dātṛi-ē</i>	—	or <b>दातृणे</b> <i>dātṛi-ṇ-e</i>		—	—
Abl. }	<b>दातुर्</b> <i>dātūr</i>	—	or <b>दातृणस्</b> <i>dātṛi-n-as</i>		<b>दात्रोस्</b> <i>dātṛi-ōs</i>	—
G.	—	—	—	} G. L.	—	—
L.	<b>दातारि</b> <i>dātār-i</i>	—	or <b>दातृणि</b> <i>dātṛi-n-i</i>		<b>दातारोस्</b> <i>dātār-os</i>	<b>दातृणोस्</b> <i>dātṛi-n-os</i>

<sup>1</sup> In the Nom. and Acc. *dātārau*, *dātṛiṇi*; in the Voc *dātārau*, *dātṛiṇi*.

PLURAL.

	m.n.	m.	n
N.V.	—	दातारस् <i>dātāras</i> <sup>1</sup>	} दातृणि <i>dātṛi-n-i</i> <sup>2</sup>
Acc.	—	दातृन् <i>dātṛi-n</i>	
Instr.	दातृभिस् <i>dātṛi-bhis</i>	—	—
D.Abl.	दातृभ्यस् <i>dātṛi-bhyas</i>	—	—
Gen.	दातृणाम् <i>dātṛi-n-ām</i>	—	—
Loc.	दातृषु <i>dātṛi-shu</i>	—	—

Like the masculine is declined नप्तृ *naptṛi*, m. ‘grandson.’

	SINGULAR.	DUAL.	PLURAL.
N.	खसा <i>svásā</i>	} N.V. Acc. खसारौ <i>svásār-au</i>	} N.V. खसारस् <i>svásār-as</i>
V.	खसर् <i>svásar</i>		
Acc.	खसारम् <i>svásār-am</i>		Acc. खसृम् <i>svásrī-s</i>
I.	खस्रा <i>svásr-ā</i>	} I D. Abl. खसृभ्याम् <i>svásrī-bhyām</i>	I खसृभिस् <i>svásrī-bhis</i>
D.	खसे <i>svásr-e</i>		} D. Abl. खसृभ्यस् <i>svásrī-bhyas</i>
Abl. }	} खसृर् <i>svásur</i>	} G. L. खस्रोस् <i>svásr-os</i>	G. खसृणाम् <i>svásrī-n-ām</i>
G. }			L. खसृषु <i>svásrī-shu</i>
L.	खसरि <i>svásar-i</i>		

<sup>1</sup> In the Nom. *dātāras*; in the Voc. *dātāras*.

<sup>2</sup> In the Nom. and Acc. *dātṛiṇi*; in the Voc. *dātṛiṇi*.

PARADIGM OF THE EXCEPTION TO 4: पितृ *pitṛi*, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	पिता <i>pitā</i>	N.V. पितरौ Acc. <i>pitarau</i> <sup>1</sup>	N.V. पितरस् <i>pitara-s</i> <sup>2</sup>
V.	पितर <i>pitara</i>		
Acc.	पितरम् <i>pitara-m</i>		Acc. पितॄन् <i>pitṛi-n</i>
I.	पित्रा <i>pitṛ-ā</i>	I D. पितृभ्याम् Abl. <i>pitṛi-bhyām</i>	I पितृभिस <i>pitṛi-bhis</i>
D.	पित्रे <i>pitṛ-é</i>		D. पितृभ्यस् Abl. <i>pitṛi-bhyas</i>
Abl. } G. }	पितुर् <i>pitūr</i>		G. पितॄणाम <i>pitṛi-n-ām</i> <sup>3</sup>
L.	पितरि <i>pitṛ-i</i>	G. L. पित्रोस् <i>pitṛ-ós</i>	L पितॄषु <i>pitṛi-shu</i>

In the same way is declined भ्रातृ *bhrāṭṛi*, m. 'brother,' also मातृ *māṭṛi*, f. 'mother,' except in the acc. plur. which has final *s* instead of *n*, मातृस् *māṭṛís*.

## CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

§ 234. I. The nominative singular is used also as a vocative.

II. Before the terminations beginning with a vowel final ऐ *ai* is changed to आय् *āy*, ओ *o* to अव् *av*, and औ *au* to आव् *āv*.

*Except.* Final औ *o*, 1. becomes आ *ā* before the terminations of the accusative singular and plural, which reject their initial अ *a*; 2. is left unchanged before the termination of the ablative and genitive singular which drops its initial अ *a*; 3. becomes आव् *āv* in the nominative, vocative, accusative, dual, and nominative and vocative plural; 4. becomes औ *au* in the nominative and vocative singular.

<sup>1</sup> In the Nom. and Acc. *pitārau*; in the Voc. *pitārau*.

<sup>2</sup> In the Nom. *pitāras*; in the Voc. *pitāras*.

<sup>3</sup> Or *pitṛiṇām*.

III. Final ऐ *ai* before the terminations beginning with स् *s* (nominative and vocative singular, locative plural) and भ् *bh* (instrumental, dative, ablative dual and plural) is changed to आ *ā*.

PARADIGMS: रै *rai*, m. 'wealth,' गो *go*, m.f. 'ox, cow,' नौ *nau*, fem. 'a ship.'

	SINGULAR.	DUAL.	PLURAL.
N.V.	रास् <i>rā-s</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \text{रायौ}$ <i>rāy-au</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \text{रायस्}$ <i>rāy-as</i>
Acc.	रायम् <i>rāy-am</i>		
I.	राया <i>rāy-ā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \text{राभ्याम्}$ <i>rā-bhyām</i>	I. राभिस <i>rā-bhis</i>
D.	राये <i>rāy-e</i>		$\left. \begin{array}{l} \text{Dat.} \\ \text{Abl.} \end{array} \right\} \text{राभ्यस्}$ <i>rā-bhyas</i>
Abl. } G. }	रायस् <i>rāy-as</i>		
L.	रायि <i>rāy-i</i>		G. रायाम् <i>rāy-ām</i>
		G. L. रायोस् <i>rāy-os</i>	L. रासु <i>rā-sū</i>

	SINGULAR.	DUAL.	PLURAL.
N.V.	गौस् <i>gāu-s</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \text{गावौ}$ <i>gāv-au</i>	N.V. गावस् <i>gāv-as</i>
Acc.	गाम् <i>gām</i>		Acc. गास् <i>gā-s</i>
I.	गवा <i>gāv-ā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \text{गोभ्याम्}$ <i>gō-bhyām</i>	I. गोभिस <i>gō-bhis</i>
D.	गवे <i>gāv-e</i>		$\left. \begin{array}{l} \text{D.} \\ \text{Abl.} \end{array} \right\} \text{गोभ्यस्}$ <i>gō-bhyas</i>
Abl. } G. }	गोस् <i>gōs</i>		
L.	गवि <i>gāv-i</i>		G. गवाम् <i>gāv-ām</i>
		G. L. गोवोस् <i>gāv-os</i>	L. गोषु <i>gō-ṣū</i>

SINGULAR.		DUAL.		PLURAL.	
N.V.	नौस् <i>nāu-s</i>	}	N.V. Acc. नावौ <i>nāv-āu</i>	}	N.V. Acc. नावस् <i>nāv-as</i>
Acc.	नावम् <i>nāv-am</i>				
I.	नावा <i>nāv-ā</i>	}	I.D. Abl. नौभ्याम् <i>nāu-bhyām</i>	}	I. नौभिस <i>nāu-bhis</i>
D.	नावे <i>nāv-é</i>				D. Abl. नौभ्यस् <i>nāu-bhyás</i>
Abl. }	नावस् <i>nāv-as</i>				G. नावाम् <i>nāv-ām</i>
G. }					L. नौषु <i>nāu-shu</i>
I.	नावि <i>nāv-i</i>	}	G. L. नावोस् <i>nāv-ós</i>	}	

The rule in § 232 applies also here, *e.g.* the neuter अतिनु *atinu* (§ 210 *b*) of the masc. and fem. अतिनौ *atinau* makes in the singular dative अतिनुने *atinu-n-e*, or like the dative of the masculine अतिनावे *atināv-e*.

#### § 235. A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS.

*Observ.* Those which contain a part of the crude form, are distinguished by an asterisk.

		SINGULAR.					
	m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.	कृत् पृत् त् पृत् नृत् लृत्: (for र् and स)	: (स) *आ: (आस्)	. . .	. . .	*अन् *आन्	*आ *ई	*अ *इ *उ *ऋ *म्
V.	Thesame and ए *ओ	. . .	*अ	*इ *उ	. . .	. . .	*इ *उ *ऋ
Acc.	म्	अस्	. . .	. . .	. . .	. . .	*इ *उ *ऋ कृ *टृ *तृ *पृ *णृ *लृ *: (for र् and *स)
I.	आ	. . .	ना णा एन एण	. . .	. . .	*अया	. . . . .
D.	ए	. . .	*आय	. . .	. . .	ऐ *आयै	ने णे
Abl.	{ अस् सृ एस् *ओस् उ: (for उर)	. . .	Abl. *आत्	. . .	{ आस् *आया:	{	नस् णस्
G.		. . .	G. स्	. . .			
L.	इ *औ	. . .	. . .	. . .	. . .	आम् *आयाम्	नि णि

DUAL

m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.V.Acc. . .	अौ ई ऊ		ए	.	.	ई
I.D.Abl. भ्यान्	.	.	.	.	.	.
G.L. औस्	.	.	.	.	.	नोस् णोस्

PLURAL.

N.V. . . .	अस् आस् अयस् अवस्	.	.	.	.	इ आनि ईनि ऊनि ऋणि and insertion of a nasal.
Acc. . . .	अस् स्	.	.	आन् ईन् ऊन् ऋन्	आस् ईस् ऊस् ऋस्	Like the no- minative and vocative.
I. भिस्	.	ऐस्	.	.	.	.
D.Abl. भ्यस्	.	एभ्यस्	.	.	.	.
G. आम् आनाम् ईनाम् ऊनाम् ऋणाम्	.	.	.	.	.	.
L. सु (षु)	.	एषु	.	.	.	.

APPENDIX

SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237. *Singular : nominative.* Some feminines ending in आ or ई take the termination स्.

*Vocative.* Some feminines ending in आ shorten the final. The masculines ending in मन्त् have मस्, and those in वन्त् and वन्, and the participle of the reduplicated perfect Parasmaipada have वस्, e.g. भानुमन्त्, भानुमस्.

*Accusative.* Some nouns ending in ई, उ, or ऊ, take अस्, before which ई is changed to य्, and उ or ऊ to व्.—Sometimes न् is inserted in order to avoid the hiatus.—महान्तम् from महन्त्

‘great’ is contracted into *सहान्*; *पन्थानम्* from *पथिन्*, ‘path,’ into *पन्थाम्* (see § 239, No. 24).

*Instrumental.* Nouns ending in *अ* have *एना* (instead of *एन*), or combine the termination immediately with the final *अ* of the crude form to *आ*, *e.g.* *सव्या*, particularly in those ending in *त्वन*, *कवित्वना*. The feminines in *आ* do not insert *य्*, *धारा* instead of *धारया*. Masculines and even neuters in *इ* and *उ* do not insert *न्*, but change *इ* to *च्* and *उ* to *व्*, *e.g.* *क्रतु* masc., *क्रत्वा*; *मधु* neut., *मध्वा*; or *उ* to *अव्*, *बाहु* masc., *बाह्वा*; or *उव्*, *घृतस्तुवा*. The termination sometimes combines with a preceding *य्* to *ई*, with a preceding *व्* to *ऊ*, *e.g.* *मती* instead of *मत्वा*, from *मति*. *य्* is inserted after *अ* and *उ*, *स्वप्नया*, *साधुया*, and *उय्* changed to *विय्*, *दार्ढ्यया* (from *द्वा*). When *य्* is inserted, final *अ* of the base is rejected, *विश्वया* from *विश्व*. *या* appears as termination also in *नावया* from *नौ*, and even in *लन्या* (from *आलनन्*, *cf.* § 239, No. 17).—*प्रथिना*, *महिना*, *भूना*, instead of *प्रथिन्ना*, etc., from *प्रथिमन्*, etc., reject the *न्* of the crude form, and *श्रमिता* for *श्रमिचा*, from *श्रमितृ*, the *र्*.

*Dative.* Forms in *वै* are changed to *ई*, *जती* for *जत्वै* from *जति*; final *ञ्च* of the crude form is changed to *अर्*, *नरे* from *नृ*.

*Ablative and genitive.* *ज्मा* shortens its final and makes *ज्मयास्*. Nouns in *इ* and *उ*, even neuters, take the termination *अस्* and change *इ* to *च्*, *उ* to *व्*, *e.g.* *पद्मस्*, *वस्त्रस्* (*वस्तु* neut.). Some neuters in *उ* change their final to *ओ*, *मधोस्*.—*सोभरि* and *तिरश्ची*, although masc., take the termination of the fem. *आस्*; on the other hand feminines in *ई* and *ऊ* take *अस्*.—*विद्यु* takes the real termination of the ablative *अत्*, *विद्योत्*.

*Locative.* The termination *इ* may be lengthened.—Nouns ending in *अ* or *आ* have sometimes *आ* instead of final *ए* or *आयास्*, *मथ्या* (for *मथ्ये*), *गुहा* (for *गुहायान्*); those in *आ* occur also with *ए*, *देवते* instead of *देवतायास्*. Those in *उ* take the regular termination and change *उ* to *अव्*, *सूनवि* from *सूनु*.—*आ* occurs instead

of final औ, नाभा from नाभि.—Those in ऊ have the regular termination, तन्वि from तनू.—Final चान् and वाम् drop the म् and are changed to ई and ऊ, गौरी, तनू.—Nouns ending in अन् may reject the termination, e.g. चर्मन् for चर्मणि.—यादृम् takes the termination निन् (cf. the locative of the pronouns, § 247).

*Dual: nominative, vocative, and accusative.* आ, or even च, is substituted for final औ, असुर.—इ is inserted after अ and ऊ, before which अ is rejected and ऊ changed to व, मयूरश्रेया (instead of ०श्रेयी), चम्बू (instead of चम्बी from चमू).—भूमा occurs instead of भूमी from भूमि.—Nouns in ई and ऊ reject the termination, चरन्ती (for चरन्ती), also अनर्वन्.

*Genitive and locative.* पस्थोस् occurs instead of पस्थयोस्.

*Plural: nominative and vocative.* Nouns ending in अ and आ double the termination, देवासस्. आधीस् is contracted to आरीस्. Final उ is changed to उव्, अयुवस्; to आव्, अग्निगावस् (cf. § 234, II., Exc.).—Nouns ending in ई and ऊ make ईस् and अयस् instead of यस्, and ऊस् and अवस् instead of वस्, उर्वीस् from उर्वी, पतयस् from पत्नी.—भक्तिवन् forms भक्तिवांसस् (cf. § 221, V.).—The neuters frequently drop their final नि (णि), वृक्षा instead of वृक्षाणि, and shorten the preceding vowel, कर्म instead of कर्माणि, अस्थूरि for अस्थूरीणि, पुरु for पुरुणि. Nouns ending in अन् lengthen the अ, सान्ति, घृत्वान्ति (cf. § 221. II. Exc. 2).

*Accusative.* Nouns ending in ई (consisting of more than one syllable, § 230, a.) and उ take the termination अस्, before which ई is changed to य्, उ to व् or उव्; on the other hand न् occurs instead of अस्, मयोभून् from मयोभू. In Epic Poetry अस् is affixed to nouns ending in ऋ, which is then changed to अर्, पितरस्.

*Instrumental.* Nouns in अ have ०एभिस् instead of ऐस् (cf. § 225, 11). नदी forms नद्यैस्.

*Dative and ablative.* नारी and सेनानी occur with shortened ई.

*Genitive.* The affix is added immediately to some nouns, चरयाम्. The final ऋ may become र् or अर्, स्वप्नाम् from स्वप्, .



जराम् from जृ. When जृ is inserted, it may be left unchanged, धातृणाम्. जृ is inserted irregularly in ग्रामणीनाम्.

*Locative.* The termination is doubled in पृत्तुषु; विश् makes विक्षु instead of विद्. वल्, रन्, दम् change their final to Anusvāra ँ, वंसु, etc.

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit. Thus the termination of the accusative is attached to the weak form in अर्वावतम् instead of अर्वावन्तम्, and that of the nominative plural even to the weakest in तस्थुषस् instead of तस्थिवांसस्. In the nouns ending in षन् the use of the strong form is absolute in the nominative singular only; in all the other strong cases it is optional, e.g. तक्षन् sing. nom. तक्षा, accus. तक्षणम् or तक्षाणम्. On the other hand दावन्ने occurs instead of दाव्ने. The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e.g. in the nom. voc. acc. dual उवासा, gen. plur. उवासाम्, from उषस्. Sometimes they reject अस्, e.g. उषाम्, or drop their final स् and are declined like nouns ending in अ, e.g. अङ्गिरास्, nom. plur. of अङ्गिर, for अङ्गिरस्. Nouns ending in अम् sometimes have a strong form like those in अन्, e.g. क्षम्, nom. voc. acc. dual क्षामा, nom. plur. क्षामस्, nom. sing. क्षास् (for \*क्षम्स्), accus. sing. क्षाम् (for \*क्षामम्).

2. The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rig-veda I. 26, 2; 64, 5, Atharva-veda IV. 22, 3.

3. Cf. § 239.

#### § 239. ALPHABETICAL LIST OF ANOMALOUS NOUNS.

1. अक्का, अक्का, and अम्बा, fem. 'mother,' shorten their final in the vocative singular.

2. अक्षि n. 'the eye,' अस्थि n. 'a bone,' दधि n. 'curdled milk,' सविथि n. 'the thigh,' derive the weakest cases from (§ 220) अक्षन्, अस्थन्, दधन्, and सवयन् (*cf.* § 221, III.), *e.g.*

SINGULAR.	DUAL.	PLURAL.
N.V.A. अक्षि	N.V. Acc. अक्षणी or अक्षणी	N.V. Acc. अक्षिणि
Instr. अक्षया	I D. Abl. अक्षिभ्याम्	I अक्षिभिस्
Dat. अक्षे		D Abl. अक्षिभ्यस्
Abl. } अक्ष्यस्		
Gen. }	G. L. अक्ष्योस्	G. अक्ष्याम्
Loc. अक्षणि or अक्षिणि		L. अक्षिषु

In the Veda the forms ending in अन् are also used as the bases of other cases, *e.g.* अक्षभिस्, and the nom. voc. acc. dual of अक्षि is अक्षी, the instr. dat. abl. अक्षीभ्याम्, the gen. loc. अक्ष्योस्, etc.

3. अघवन्त् and भगवन्त् make in the vocative sing. अघोस्, भगोस् (*os* for original *avas*, *cf.* § 237, *vocative*).

4. अनडुह् masc. 'ox,' singular nominative अनड्वान्, voc. अनड्वन्, acc. अनड्वहम्, instr. अनड्वहा, dat. ०हे, abl. gen. ०हस्, loc. ०हि; dual nom. voc. acc. अनड्वहौ, instr. dat. abl. अनड्वहाम्, gen. loc. अनड्वहोस्; plural nom. voc. अनड्वहस्, acc. अनड्वहस्, instr. अनड्वह्यस्, dat. abl. अनड्वह्यस्, gen. अनड्वहाम्, loc. अनड्वह्यु.

5. अनर्वन्, see अर्वन्.

6. अनेहस् m. 'time,' उशनस् m. a proper name, पुरुदंशस् m. 'a name of Indra,' and in the Veda धन्वासहस् m. 'an archer,' reject in the nominative singular the final स् and lengthen the penultimate अ, *e.g.* अनेहा.

7. अप् fem. 'water,' lengthens the अ in the strong cases (§ 220), in the nom. voc. acc. plur. of the neuter, when compound, optionally; *e.g.* nom. voc. plur. आपस्; before the terminations beginning with भ् it has द् instead of प्, *e.g.* अद्विस्. When not compound it is generally used in the plural only.

8. अस्वा, see No. 1.

9. अर्यमन् m. a proper name, पूषन् m. do. and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate अ in the strong cases (§ 221, III.), except in the nominative singular masc. and in the nom. voc. acc. plur. neuter, *e.g.* acc. sing. अर्थमणस्, वृत्रहणस्, nom. sing. m. वृत्रहा (*cf.* 57 and 85).

10. अर्वन् m. 'a horse,' uses this crude form only in the nominative and vocative singular (*cf.* § 221, III.), and when compounded; in the other cases it substitutes अर्वन्, which follows § 221, II., *e.g.* sing. nom. अर्वा, voc. अर्वन्, acc. अर्वन्तस्, instr. अर्वता. In the Veda अर्वन् is also used in the acc. sing.

The bases ऋक्कन् and ऋक्कन् m. 'one who praises,' विवस्वन् and विवस्वन् m. a proper name, are substituted for each other in a similar manner.

11. अज्ञा, see अज्ञा.

12. अवचाज् 'part of a sacrifice,' and पुरोडास् m. 'an oblation,' make in the nom. and voc. sing. अवचास्, पुरोडास्; before the terminations beginning with भ् and in the locative plural they substitute अवचस्, पुरोडस्, and उक्थशास् m. 'one who praises,' in the same way उक्थशस्, *e.g.* अवयोभिस् (*cf.* § 217), अवचस्सु or अवचयःसु (§ 215), in the other cases regularly, *e.g.* instr. sing. अवचाजा.

13. The feminines अवी 'a woman in her menses,' तन्त्री 'a lute,' तरि 'a ship,' लक्ष्मी a proper name, स्त्री 'smoke,' and in the Veda also some others, take स् in the nominative singular, *e.g.* अवीस्.

14. असृज् n. 'blood,' आस्य n. 'the face,' उदक् n. 'water,' दन्त m. 'a tooth,' दोस् m.n. 'an arm,' नासिका f. 'the nose,' निशा f. 'the night,' पाद् m. 'a foot,' पृतना f. 'an army,' मांस n. 'meat,' मास m. 'the month,' यकृत् n. 'the liver,' चूष m.n. 'soup,' शकृत् n. 'excrement,' शिरस् n. 'the head,' सानु n. 'the top,' and हृदय n. 'the heart,' may substitute in all cases, except in the nom. voc. acc. sing. and dual masc., fem., and neut., nom. voc. plur. masc. and fem., and nom. voc. acc. plur. of the neut., the following corresponding crude forms, *viz.*, असन्, आसन्, उदन्, दत् (properly दन्त), दोषन्, नस्, निष्, पद्, पृत, मांस, मास् (*cf.* No. 22), यकन्, चूषन्, शकन्,

शीर्षन्, स्तु, and हृद्, *e.g.* sing. nom. voc. acc. असृक् only, but instr. असृजा or अस्ता, dual nom. voc. acc. only असृजी, but instr. dat. abl. असृग्भ्याम् or असभ्याम्, plur. nom. voc. acc. असृजि, instr. असृग्भिस् or असभिस्.

15. अस्थन्, see अस्थि in No. 2.

16. अहन् n. 'the day,' derives the nom. voc. acc. sing., loc. plur., and the cases, the terminations of which begin with भ्, from अहस्; nom. voc. acc. sing. अहस्, loc. plur. अहस्तु, instr. dat. abl. dual अहोभ्याम्, but instr. sing. अह्ना, etc. In the Veda occurs also अहभिस् (instead of अहोभिस्). The nom. voc. acc. sing. अहस् becomes अहर् before all sonant letters, contrary to the Exc. to § 23.

When अहन् is the last member of a compound adjective, the nom. voc. sing. masc. is derived from अहस्, but the acc. sing., the nom. voc. acc. dual, and the nom. voc. plur. masc. from अहन् in the strong form (§ 221, III.), the rest as in the neuter, *e.g.* sing. nom. दीर्घाहास्, voc. दीर्घाहस्, acc. दीर्घाहाणम्, etc.

When the last member of a compound, it frequently becomes अह and अह् (cf. my V.G. § 639); in the latter instance the loc. sing. may be derived also from अहन्, therefore ऽअहि or ऽअहिनि or ऽअहि.

17. आत्मन् m. 'breath, soul, one's self,' drops in the Veda its initial आ particularly in the sing. instr. dat. loc. and even acc. (at the same time without lengthening the penultimate अ contrary to § 221, III.), *e.g.* ताना, तानम्.

18. आसन्, see आस in No. 14.

19. उक्थशास्, see No. 12.

20. उदन्, see उदक् in No. 14.

20b. उदीच्, see § 221, I.

21. उशनस्, see No. 6. Besides it may reject its final in the vocative sing., or substitute न्, उशनस्, उशन or उशनन्. Locative sing. उशने (cf. § 238, 1).

22. उषस् f. 'the dawn,' मास् m. 'the month' (cf. No. 14), खवस्

‘voluntary,’ स्वतवस् ‘by one’s own power,’ have in the Veda before the terminations beginning with भ्, इ instead of their final, e.g. उषद्भिस्. The last two make in the nom. sing. masc. स्ववान्, स्वतवान् (cf. § 221, V.).

23. ऋङ्गन्, see No. 10.

24. ऋभुक्षिन् masc. ‘a name of Indra,’ पथिन् m. ‘a path,’ मथिन् m. ‘a churning stick,’ derive their strong cases, except the nom. and voc. sing., from ऋभुक्षन्, पथ्यन्, मथ्यन्, the weakest (§ 220) from ऋभुक्ष्, पथ्, मथ्. The sing. nom. and voc. is ऋभुक्षास्, पथ्यास्, मथ्यास्; the acc. ऋभुक्षाणस्, instr. ऋभुक्षा, dual nom. voc. acc. पथ्याजौ, instr. dat. and abl. पथिभ्याम्, gen. and loc. पथोस्, plur. nom. and voc. पथ्यान्स्, acc. पथस्, instr. पथिभिस्, loc. पथिषु.

25. ओषधि fem. ‘a plant,’ has in the Veda ०धी as its base, except in the nominative singular.

26. करभू, कारभू, दृन्भू m. ‘thunderbolt,’ पुनर्भू f. ‘a virgin widow re-married,’ वर्षाभू m. ‘a frog,’ change their final before vowels to व्.

27. कुञ्ज m. f. ‘a curlew,’ changes झ् in the nom. voc. sing., the loc. plur., and before भ् to ङ्, e.g. nom. voc. sing. कुङ्, but acc. कुञ्जम्, instr. कुञ्जा, instr. dat. and abl. dual कुङ्भ्याम्, instr. plural कुङ्भिस्, loc. कुङ्घु or कुङ्घु.

28. क्रोष्टु m. ‘a jackal,’ derives the strong cases, except the voc. sing., necessarily and the weakest (§ 220) optionally from क्रोष्टु, sing. nom. क्रोष्टा, voc. क्रोष्टो, instr. क्रोष्टुना or क्रोष्ट्रा, dat. क्रोष्टवे or क्रोष्ट्रे, etc., dual nom. voc. acc. क्रोष्टारौ, instr. dat. abl. क्रोष्टुभ्याम्, gen. loc. क्रोष्टोस् or क्रोष्ट्रोस्, plur. nom. voc. क्रोष्टारस्, acc. क्रोष्टून् or क्रोष्टुन्, instr. क्रोष्टुभिस्.

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used.

29. जरा f. ‘decrepitude,’ may use also as crude form जरस्, except in the nom. and voc. singular, instr. dat. and abl. dual and plur., e.g. sing. nom. जरा, voc. जरे, but accus. जराम् or जरस्, dual instr. dat. abl. जराभ्याम्, gen. loc. जरयोस् or जरसोस्.

30. जलासाह in the Veda changes its स् to ष in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. जलाषाट्, acc. जलाषाहम्, but instr. जलासाहा.

31. तन्त्री, see No. 13.

32. तरी, see No. 13.

33. तिरश्च, तिर्यञ्च, see § 221, I.

33b. त्वन्, see No. 17.

34. दधन्, see दधि in No. 2.

35. दन्त्, see दन्त in No. 14; it is also used as second member of many compound adjectives, e.g. सुदन्त् *su-dant*, m. n. सुदती *su-dat-ī*, f. 'having beautiful teeth.'

36. दिव् f. 'the day,' changes the final इव् to यु in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. द्यौस्, e.g. दुभ्याम्, दुषु, but acc. sing. दिवम्, etc.—In the Veda also acc. plur. masc. द्यौन्, and nom. voc. acc. dual द्यावा.

When it is the last member of a compound, the nom. voc. acc. singular of the neuter is ऽदु.

37. दृन्भू, see No. 26.

38. ऽदृश्, when the final of a compound, e.g. सदृश् 'like,' makes in the nom. voc. sing. in the Veda दृङ्.

39. दोषन्, see दोस् in No. 14.

40. दु, द्यौस्, see No. 36.

41. धन्वासहस्, see No. 6.

42. ऽध्वस् (from the verb ध्वस् 'to fall') and ऽसस् (from संस् 'to fall'), forming the last member of a compound, change their final स् to त् in the nom. and voc. sing. and loc. plur., and before भ् to द्, e.g. nom. voc. sing. पर्णध्वत्, loc. plur. पर्णध्वत्सु, instr. dat. abl. dual पर्णध्वज्जाम्.

43. नस्, see नासिका in No. 14.

44. निश्, see निशा in No. 14.

45. नी m.f. 'a guide,' when standing alone or when forming the

last part of a compound, *e.g.* ग्रामणी 'a chief,' takes in the locative singular the termination आम्, before which ई in the simple word becomes इच्, in the compound च्, निचाम्, ग्रामण्याम्.

46. नृ m. 'a man,' may leave its final short in the genitive plural नृणाम् or नृणान्.

47. पति m. 'a master,' and सखि m. 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing. instr. पत्वा, सख्या, in the dat. पत्वि, सख्ये, in the abl. and gen. पत्युस्, सख्युस्, in the loc. पत्वौ, सख्यौ.

सखि besides makes in the sing. nom. सखा, in the acc. सखायम्, in the dual nom. voc. acc. सखाचौ, in the nom. and voc. plur. सखाचस्.

The rest is regular, *e.g.* voc. sing. पते, सखे.

48. पच्, पचिन्, पन्थन्, see No. 24.

49. पद्, see पाद् in No. 14 and No. 50.

50. पाद् f. 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the femin. ई, *e.g.* द्विपाद्, adj. 'having two feet,' instr. singular द्विपदा, but nom. voc. sing. द्विपाद्, acc. sing. द्विपादम्, instr. dat. abl. dual द्विपाज्जाम् (Siddhānta K., 48b); fem. with ई द्विपदी, without it द्विपद् or द्विपाद्.

51. पाद्, see No. 14.

52. पुंस m. 'a man,' has as base of the voc. sing. पुंसस्; of the other strong cases पुमांसस्; of the instr. dat. abl. dual and plur. and loc. plur. पुम्, in the weakest cases (§ 220) पुंस. In the nom. and voc. sing. the final स् is dropped and the penultimate Anusvâra changed to न् (*cf.* §§ 221, V. and 243); in the loc. plur. the final-म् becomes Anusvâra.

Sing. पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसे, पुंसस्, पुंसि.

Dual पुमांसौ, पुम्भ्याम्, पुंसोस्.

Plur. पुमांसस्, पुंसस्, पुम्भिस्, पुम्भ्यस्, पुंसाम्, पुंसु.

When the last member of a compound adjective, *e.g.* सुपुंस, it

makes in the nom. voc. acc. sing. of the neuter सुपुम्, in the nom. voc. acc. dual सुपुंसी, in the nom. voc. acc. plur. सुपुमांसि; the rest is like the masculine.

53. पुनर्भू, see No. 26.

54. पुम्, पुमांस, see No. 52.

55. पुरुदंशस्, see No. 6.

56. पुरोडास्, see No. 12.

57. पूषन्, see No. 9. Besides, the weakest cases (§ 220) may be derived from पूष, e.g. instr. sing. पूषा or पूषणा.

58. पृत्, see पृतना in No. 14.

59. भगवन्त, see No. 3.

60. मघवन् m. 'a name of Indra,' युवन् m. 'a young man,' and श्वन् m. 'a dog,' derive the weakest cases (§ 220) from मघोन्, यून्, and शुन्; the rest is regular (§ 221, III.), sing. nom. मघवा, युवा, श्वा, voc. मघवन्, युवन्, श्वन्, acc. मघवानम्, युवानम्, श्वानम्, instr. मघोना, यूना, शुना, etc., dual nom. voc. acc. मघवानौ, etc., instr. dat. abl. मघवभ्याम्, etc., gen. loc. मघोनीस्, etc.

The feminine is according to § 210, मघोनी, but also (from the original form \*मघवन्त) मघवती, यूनी and (from the original form युवन्त) युवति (with a short final), शुनी.

61. मथ्, मथिन्, मन्यन्, see No. 24.

62. महन्त, महान्त, see § 221, II.

63. मांस, मांस, see No. 14.

63b. मास्, मास्, see No. 14.

64. यक्न्, see यकृत् in No. 14.

65. युञ्ज् adj. 'joining.' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing. of the masculine and feminine to ङ्; in the weak cases the nasal is rejected. Thus sing. nom. voc. m.f. युङ्, acc. युञ्जम्, nom. voc. acc. of the neuter युक्, instr. m.f.n. युजा; dual nom. voc. acc. m.f. युञ्जौ, of the neuter युजी; instr. dat. abl. m.f.n. युग्भ्याम्, gen. loc. युजोस्; plur. nom. voc. m.f. युञ्जस्, acc. युजस्, nom. voc. acc. of the neuter युज्जि, instr. m.f.n. युग्भिस्, etc.



66. युवन्, यून्, see No. 60.

67. यूष्, यूषन्, see No. 14.

68. ऽरि, neuter of adjectives, compounded with ऽरै, 'wealth,' according to § 210*b*, *e.g.* सुरै masc. and fem. सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with भ्, and in the loc. plur. to आ, सुराभ्याम्, सुरासु; also in the gen. plural, according to some grammarians, and with inserted ए, सुराणाम्.

69. लक्ष्मी, see No. 13.

70. वर्षाभू, see No. 26.

71. वातप्रमी m.f. 'a swift antelope,' may form the sing. acc. वातप्रम्यम् or °प्रमीम्, the loc. °प्रम्यि or °प्रमी, the plur. acc. °प्रम्यस् or °प्रमीस्; the rest follows the analogy of जलपी, § 231, I. 2.

72. ऽवाह् as last member of a compound, when preceded by अ or आ, becomes in the weakest cases (§ 220) ऊह्, which combines with the preceding अ or आ to औह्, *e.g.* भारवाह् 'bearing a load,' instr. singular भारौहा.—But when preceded by another vowel and in the compound श्वेतवाह् this change is optional, *e.g.* भूवाह् in the instr. sing. either भूवाहा or (भूऽऊहा contracted to) भूहा, श्वेतवाहा or श्वेतौहा.

श्वेतवाह् besides forms its nom. voc. sing., loc. plur., and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in No. 12, as if the crude form was श्वेतवस्, thus nom. and voc. sing. श्वेतवास्, instr. dat. abl. dual श्वेतवोभ्याम्, loc. plur. श्वेतवस्तु.

73. विवस्वन्त्, see No. 10.

74. विश्वराज् (विश्वऽराज्) m. 'a universal king,' lengthens the final अ of its first member in the nom. voc. sing., loc. plur., and before the terminations beginning with भ्, *e.g.* nom. and voc. sing. विश्वाराट्, loc. plur. विश्वाराहु, instr. dat. abl. dual विश्वाराड्भ्याम्.

75. शक्न्, शक्त्, see No. 14.

76. शिरस्, शीर्षन्, see No. 14.

77. शुन्, श्वन्, see No. 60.

78. श्वेतवस्, श्वेतवाह्, श्वेतौह्, see No. 72.

79. सकथन्, सकथि, see No. 2.

80. सखाय्, सखि, see No. 47. .

81. सानु, see No. 14.

82. स्त्री f. 'a wife,' is declined like देवी (§ 230) in the sing. nom. स्त्री and voc. स्त्रि; in the dative it forms स्त्रियै, in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur. gen. स्त्रीणाम्; in the sing. accus. स्त्रीम् or स्त्रियम्; and likewise in the plur. acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of श्री (§ 230), e.g. instr. sing. स्त्रिया.

When forming the last part of a compound adjective, it becomes ऽस्त्रि (§ 210), e.g. अतिस्त्रि m.f.n., and makes in the sing. accus. masc. either ऽस्त्रिम् (analogously to अग्नि, § 229) or ऽस्त्रियम्, in the dual. nom. voc. acc. masc. ऽस्त्रियौ, in the gen. loc. ऽस्त्रियोस्; plur. accus. masc. either ऽस्त्रीन् or ऽस्त्रियस्; in the rest it follows the analogy of अग्नि (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing. acc. ऽस्त्रिम् or ऽस्त्रियम्, dual nom. voc. acc. gen. and loc. ऽस्त्रियौ, ऽस्त्रियोस्, and even in other cases, viz., the instr. sing. ऽस्त्रिया, and optionally in the dat., abl. gen., loc. sing., e.g. ऽस्त्रियै or ऽस्त्रिये (like मतये, § 229), ऽस्त्रियास् or ऽस्त्रेस्, ऽस्त्रियाम् or ऽस्त्रौ; the acc. plur. is either ऽस्त्रीस् or ऽस्त्रियस्; the rest follows the analogy of मति (§ 229), e.g. nom. voc. plur. ऽस्त्रियस्.

83. स्नु, see सानु in No. 14.

84. हृद्, see No. 14.

85. ऽहन्, see No. 9. Besides in the weakest cases ह् is changed to घ्, e.g. वृत्रहन्, instr. singular वृत्रघ्ना.

## 2. DEGREES OF COMPARISON.

§ 240. The comparative is generally formed by subjoining to the crude form the affix तर् *tara*; the superlative, by suffixing तम *tama*, e.g. नृ *nṛi*, 'a man,' नृतम *nṛi-tama*, 'most man-like.'

The adjectives and nouns which imply an agency (*nomina agentis*) sometimes form the comparative with ईयंस् *īyañs*, the superlative with इष्ठ *ishṭha*, e.g. पृथु *prithu*, 'broad,' comparative पृथुतर *prithu-tara* or प्रथीयंस् *prath-īyañs* (§ 242, 3), superlative पृथुतम *prithu-tama* or प्रथिष्ठ *prath-ishṭha*. Sometimes both affixes are combined, e.g. पाप *pāpa*, 'bad,' पापीयस्तर *pāp-īyas-tara*, पापिष्ठतम *pāp-ishṭha-tama*. तर *tara* may also be added to the superlatives ending in इष्ठ *ishṭha*, अष्ठतर *ashṭha-tara* from the superlative अष्ठ *ashṭha*, 'the best' (§ 242, 3).

The comparatives and superlatives formed by *tara* and *tama* have the accent of their bases, e.g. नरी, *nṛī*, *nṛī-tama*; प्रिथु, *prithú*, *prithú-tara*, *prithú-tama*; those which are formed with *īyañs* and *ishṭha*, put the accent on their first syllable, e.g. प्रथीयंस्, *práth-īyañs*, *práth-ishṭha*.

§ 241. The crude forms undergo before तर *tara* and तम *tama* the changes prescribed in §§ 193, 2 and 27. But those in इस् *is* and उस् *us* change their final स् *s* to ष *sh*, after which the initial त् *t* of the affix becomes ट् *ṭ*, e.g. सर्पिस् *sarpis*, n., 'molten butter,' सर्पिष्टर *sarpish-tara*.

The nouns which have strong and weak forms attach (conformably to § 193, 2) the affixes to that which they have before the termination of the locative plural, e.g. प्राञ्च *prāñch*, loc. plur. प्राञ्चु *prāk-shu*, comparative प्राञ्चतर *prāk-tara*; युनन्त *yunant*, 'joining,' युनत्सु *yunat-su*, युनन्ततर *yunat-tara*; राजन् *rājan*, 'king,' राजसु *rāja-su*, राजतर *rāja-tara*; धनिन् *dhanin*, 'wealthy,' धनिषु *dhani-shu*, धनितर *dhani-tara*; loc. plur. of the participle of the reduplicated perfect रुद् 'to cry,' रुद्वत्सु *rurudvat-su*, comparative रुद्वत्तर *rurudvat-tara*.

In the Veda some nouns in न् retain their final, some ending in vowels insert न्, e.g. सुपथिन्, सुपथिन्तर; मधु, मधुन्तम.

Feminine substantives and adjectives, corresponding to masculines which differ from them only in the gender, attach the affixes of the comparative and superlative to the crude form of the masculine, e.g. काली *kālī*, f., 'a female black,' corresponding

to the crude form of the masculine काल *kāla*, 'black,' forms its comparative and superlative from the latter, कालतरा *kāla-tarā*, कालतमा *kāla-tamā*. Many feminines ending in ई *ī* and ऊ *ū* optionally shorten the final, ब्रह्मबन्धू *brahmabandhū*, 'a female relation of a Brahman,' ब्रह्मबन्धूतरा *brahmabandhū-tarā* or °बन्धु-तरो °*bandhu-tarā*.

§ 242. Some peculiar changes take place before the affixes ईयंस् *īyañs* and इष्ठ *ishṭha*.

1. They cause the affixes तृ *tri*, मन्त् *mant*, वन्त् *vant*, वल् *vala*, विन् *vin*, and इन् *in* to be dropped, e.g. दोग्धृ *dogdhṛi* = दोह् *doh* + तृ *tri* (cf. § 98, 3), comparative दोहीयंस् *doh-īyañs*, superlative दोहिष्ठ *doh-ishṭha*. When after the rejection of तृ *tri*, an ए *e*, or ओ *o*, becomes the final, the first is changed to अय् *ay*, the latter to अव् *av*, e.g. जेतृ *jetṛi* जयीयंस् *jay-īyañs*, स्तोत्र *stotṛi* स्तविष्ठ *stav-ishṭha*.

2. Polysyllabic crude forms reject their last vowel together with the consonant or consonants by which it may be followed, पट् *patu*, 'sharp,' पटीयंस् *paṭī-yañs*. This rule applies also to those which reject one of the affixes mentioned in 1, e.g. वसुमन्त् *vasu-mant*, वसीयंस् *vas-īyañs*.

In the Veda यंस् occurs instead of ईयंस्, e.g. वस्यंस् from वसु 'good.'

3. Sometimes these affixes are attached to anomalous modifications of the nouns. The following is a list of these anomalous comparatives and superlatives:—

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
कनीयंस्	कनिष्ठ	अल्प 'little,' or युवन् 'young.'
कशीयंस्	कशिष्ठ	कृश 'meagre.'
क्षीयंस्	क्षिष्ठ	क्षिप्र 'quick.' . . .
क्षोदीयंस्	क्षोदिष्ठ	क्षुद्र 'small.'
गरीयंस्	गरिष्ठ	गुरु 'heavy.'
ज्यायंस्	ज्येष्ठ	प्रशस्य 'praiseworthy' and वृद्ध
त्रयीयंस्	त्रयिष्ठ	तृप्त 'satiated.' . . . 'old.'

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
द्वीयंस्	द्विष्ठ	दूर 'far.'
द्वितीयंस्	द्विष्ठिष्ठ	दृढ 'firm.'
द्राघीयंस्	द्राघिष्ठ	दीर्घ 'long.'
नेदीयंस्	नेदिष्ठ	अन्तिक 'near.'
परिव्रदीयंस्	परिव्रदिष्ठ	परिवृढ 'august.'
प्रथीयंस्	प्रथिष्ठ	पृथु 'broad.'
प्रेयंस्	प्रेष्ठ	प्रिय 'beloved.'
वह्नीयंस्	वह्निष्ठ	वज्रल 'manifold.'
भूयंस्	भूयिष्ठ	वज्र 'much.'
भ्रशीयंस्	भ्रशिष्ठ	भृश 'frequent.'
मृदीयंस्	मृदिष्ठ	मृदु 'soft.'
यवीयंस्	यविष्ठ	युवन् 'young.'
रजीयंस्	रजिष्ठ	ऋजु 'straight.'
वरीयंस्	वरिष्ठ	उरु 'broad.'
वर्षीयंस्	वर्षिष्ठ	वृद्ध 'old.'
वृन्दीयंस्	वृन्दिष्ठ	वृन्दारक 'beautiful.'
अयंस्	अष्ठ	प्रशस्य 'praiseworthy.'
स्थवीयंस्	स्थविष्ठ	स्थूल 'large.'
स्थेयंस्	स्थेष्ठ	स्थिर 'firm.'
स्फीयंस्	स्फीष्ठ	स्फिर 'much.'
ह्रसीयंस्	ह्रसिष्ठ	ह्रस्व 'short.'

§ 243. The feminines of the affixes तर *tara*, तम *tama*, and इष्ठ *ishtha*, according to § 210, are तरा *tarā*, तमा *tamā*, and इष्ठा *ishthā*.

The masculines and neuters are declined after the models in § 225 ; the feminines in accordance with that in § 226.

The feminine of ईयंस् *īyañs*, according to § 210 (*cf.* the instrumental singular of the masculine ईयसा *īyas-ā*) is ईयसी *īyas-ī*.

The rules for the declension of the masculine and neuter of ईयंस् *īyañs*, have been given in § 221, VI. I shall now give the paradigm गरीयंस् *garīyañs*. The feminine गरीयसी *garīyas-ī* follows strictly the analogy of देवी *devī* in § 230.

SINGULAR.				DUAL.			
	m.n.	m.	n.		m n.	m.	n.
N.	—	गरीयान् <i>garīyān</i>	गरीयस् <i>garīyas</i>	N.V. Acc.	—	गरीयांसौ गरीयसो <i>garīyāṁs-au garīyas-i</i>	
V.	—	गरीयन् <i>garīyan</i>					
Acc.	—	गरीयांसम् <i>garīyāṁs-am</i>					
I.	गरीयसा —	—	गरीयोभ्याम् <i>garīyo-bhyām</i>	I D. Abl.	—	—	—
D.	गरीयसे —	—					
Abl.	गरीयसस् <i>garīyas-as</i>	—					
G.	गरीयसि —	—	गरीयसोस् <i>garīyas-os</i>	G. L.	—	—	—
L.	गरीयसि —	—					

PLURAL.			
	m.n.	m.	n.
N.V.	—	गरीयांसस् <i>garīyāṁs-as</i>	} गरीयांसि <i>garīyāṁ-si</i>
Acc.	—	गरीयसस् <i>garīyas-as</i>	
Instr.	गरीयोभिस् <i>garīyo-bhis</i>	—	—
D.Abl.	गरीयोभ्यस् <i>garīyo-bhyas</i>	—	—
Gen.	गरीयसाम् <i>garīyas-ām</i>	—	—
Loc.	गरीयस्सु or गरीयःसु <i>garīyas-su    garīyaḥ-su</i>	—	—

In the same way is declined लघीयस् *laghīyaṁs*, comparative of लघु *laghu*, 'light.'

### 3. PRONOUNS.

§ 244. The pronouns have no vocative, and those of the first and second persons are declined as follows:—

## SINGULAR.

N. अहम् <i>ahám</i> , 'I.'	त्वम् <i>tvám</i> , 'thou.'
Acc. माम् <i>mām</i> and मा <i>mā</i> , 'me.'	त्वाम् <i>tvām</i> and त्वा <i>tvā</i> , 'thee.'
I. मया <i>máyā</i> , 'by me.'	त्वया <i>tváyā</i> , 'by thee.'
D. मह्यम् <i>máhyam</i> and मे <i>me</i> , 'to me.'	तुभ्यम् <i>túbhyam</i> and ते <i>te</i> , 'to thee.'
Abl. मत् <i>mát</i> , 'from me.'	त्वत् <i>tvát</i> , 'from thee.'
G. मम <i>máma</i> , and मे <i>me</i> , 'mine'	तव <i>táva</i> and ते <i>te</i> , 'thine'
'of me.'	'of thee.'
L. मयि <i>máyī</i> , 'in me.'	त्वयि <i>tváyī</i> , 'in thee.'

## DUAL.

N. आवाम् <i>ávām</i> , 'we two.'	युवाम् <i>yuvām</i> , 'you two.'
Acc. the same and नौ <i>nau</i> , 'us two.'	the same and वाम् <i>vām</i> , 'you two.'
I. आवाभ्याम् <i>ávābhyām</i> , 'by us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'by you two.'
D. the same and नौ <i>nau</i> , 'to us two.'	the same and वाम् <i>vām</i> , 'to you two.'
Abl. आवाभ्याम् <i>ávābhyām</i> , 'from us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'from you two.'
G. आवयोस् <i>áváyos</i> and नौ <i>nau</i> , 'of us two.'	युवयोस् <i>yuváyos</i> and वाम् <i>vām</i> , 'of you two.'
L. आवयोस् <i>áváyos</i> , 'in us two.'	युवयोस् <i>yuváyos</i> , 'in you two.'

## PLURAL.

N. वयम् <i>vayám</i> , 'we.'	यूयम् <i>yúyám</i> , 'you.'
Acc. अस्मान् <i>asmān</i> and नस् <i>nas</i> , 'us.'	युष्मान् <i>yushmān</i> and वस् <i>vas</i> , 'you.'
I. अस्माभिस् <i>asmābhis</i> , 'by us.'	युष्माभिस् <i>yushmābhis</i> , 'by you.'
D. अस्मभ्यम् <i>asmābhyam</i> and नस् <i>nas</i> , 'to us.'	युष्मभ्यम् <i>yushmābhyam</i> and वस् <i>vas</i> , 'to you.'
Abl. अस्मत् <i>asmát</i> , 'from us.'	युष्मत् <i>yushmát</i> , 'from you.'
G. अस्माकम् <i>asmākam</i> and नस् <i>nas</i> , 'ours,' 'of us.'	युष्माकम् <i>yushmākam</i> and वस् <i>vas</i> , 'yours,' 'of you.'
L. अस्मासु <i>asmāsu</i> , 'in us.'	युष्मासु <i>yushmāsu</i> , 'in you.'

§ 245. There are five pronouns of the third person, तद् *tád*, 'he, she, it,' त्यद् *tyád*, 'that,' इदम् *idám*, 'this,' एतद् *etád*, 'this,' and अदस् *adás*, 'that.' The relative pronoun is यद् *yád*, 'who,' 'which,' or 'what,' and the interrogative pronoun किम् *kím*, 'who' or 'what.'

§ 246. These pronouns are declined in the three genders and substitute various forms as their inflectional bases.

तद् *tád* has as inflectional base in the nominative singular masc. स *sá*, in the fem. सा *sá*. The other cases are derived in the masculine and neuter from त *tá*, in the feminine from ता *tá*.

त्यद् *tyád* substitutes in the nom. sing. masc. स्य *syá*, in the fem. स्या *syá*; in all the other cases in the masc. and neuter त्य *tyá*, in the fem. त्या *tyá*.

इदम् *idám* substitutes: 1. In the sing. nom. masc., dat. abl. gen. loc. m.f.n., in the dual instr. dat. abl. and plur. instr. dat. abl. gen. loc. masc. and neuter अ *a*.—2. In the dual instr. dat. abl. and plur. instr. dat. abl. gen. loc. fem. आ *á*.—3. In the sing. nom. and acc. neuter इ *i*.—4. In the sing. nom. fem. ई *í*.—5. In the sing. acc. masc., dual and plur. nom. acc. of the masc. and neuter इम् *imá*, in the fem. इमा *imá*.—6. In the sing. instr., dual gen. loc. masc. and neuter अन *aná*, in the fem. अना *aná*.—7. The base of the acc. sing., dual, and plural, of the instr. sing., and of the gen. and loc. dual sometimes is in the masc. and neuter एन *ena*, in the fem. एना *ená*.

एतद् *etád* substitutes in the sing. nom. masc. एष *eshá*, in the fem. एषा *eshá*; in all the other cases in the masculine and neuter एत *etá*, in the fem. एता *etá*. एन *ena* and एना *ená* are sometimes used as in the preceding rule, No. 7.

अदस् *adás* substitutes:—1. In the sing. nom. masc. अस *asá*, fem. असा *asá*.—2. In the sing. nom. and acc. neuter अ *a*.—3. In the sing. acc. masc. and fem., in the whole dual, and in the plur.



nom. fem. neut., acc. m.f.n., instr. dat. abl. gen. and loc. fem., in the masc. and neuter अमु *amú*, in the fem. अमू *amū*.—4. In the plur. nom. masc. and in the instr. dat. abl. gen. and loc. masc. and neuter असी *amī*.

यद् *yád* derives all its cases in the masc. and neuter from य *yá*, in the fem. from या *yā*.

किम् *kím* substitutes in all cases of the masc. and neuter—except the nom. and acc. singular of the neuter—क *ká*, in the fem. का *kā*; in the nom. and acc. sing. neuter कि *kí*.

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin स्मा *sma* to the base, the feminine adds स्य *sy* in these cases as well as in the genitive singular.

The inflectional terminations differ in some instances from those of the nouns; instead of the final द् *d* in तद् *tad*, etc., appears त् *t* (*cf.* § 13).

### 1. तद् *tád*.

SINGULAR.			DUAL.			PLURAL.		
	masc.	neut. fem.		masc.	neut. fem.		masc.	neut. fem.
N.	सस् <i>sás</i>	सा <i>sā</i>	N.	तौ <i>tāu</i>	ते <i>té</i>	N.	ते <i>té</i>	तानि <i>tāni</i> तास <i>tās</i>
Acc.	तम् <i>tám</i>	ताम् <i>tām</i>	A.	तौ <i>tāu</i>	ते <i>té</i>	A.	तान् <i>tān</i>	तास <i>tās</i>
I.	तेन <i>tēna</i>	तया <i>táyā</i>	I.			I.	तैस् <i>tāis</i>	ताभिस् <i>tābhīs</i>
D.	तस्मै <i>tāsmāi</i>	तस्यै <i>tāsyāi</i>	D.			D.	तैभ्यस् <i>tāibhyas</i>	ताभ्यस् <i>tāibhyas</i>
Abl.	तस्मात् <i>tāsmāt</i>	तस्यात् <i>tāsyāt</i>	A.			A.		
G.	तस्यै <i>tāsyāi</i>	तस्यास <i>tāsyās</i>	G.			G.	तैषाम् <i>tāishām</i>	तासाम् <i>tāśām</i>
L.	तस्मिन् <i>tāsmīn</i>	तस्मिन् <i>tāsmīn</i>	L.			L.	तेषु <i>tāishu</i>	तासु <i>tāśu</i>

2. त्वद् *tyád*.

SINGULAR.			DUAL.			PLURAL.		
masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
N. स्वस् } <i>syás</i>	स्वा <i>syá</i>	N. }				N. त्वे <i>tyé</i>	त्वानि <i>tyāni</i>	त्यास् <i>tyās</i>
Acc. त्वम् <i>tyám</i>	त्वत् <i>tyát</i>	त्वाम् <i>tyām</i>	A. }	त्वौ <i>tyáu</i>	त्वे <i>tyé</i>	त्वे <i>tyé</i>	त्वान् <i>tyān</i>	त्यास् <i>tyās</i>
I. त्वेन <i>tyéna</i>	त्वया <i>tyáyá</i>	I. }				I. त्विस् <i>tyás</i>	त्वभिस् <i>tyābhis</i>	
D. त्वस्मै <i>tyásmāi</i>	त्वस्यै <i>tyásyai</i>	D. }		त्वभ्याम् <i>tyābhyām</i>		D. }		
Abl. त्वस्मात् <i>tyásmāt</i>	त्वस्यास् <i>tyásyās</i>	A. }				A. }	त्विभ्यस् <i>tyébhyas</i>	त्वभ्यस् <i>tyābhyas</i>
G. त्वस्य <i>tyásya</i>		G. }		त्वयोस् <i>tyáyos</i>		G. }	त्वेषाम् <i>tyéshām</i>	त्यासाम् <i>tyāśām</i>
L. त्वस्मिन् <i>tyásmīn</i>	त्वस्याम् <i>tyásyām</i>	L. }				L. }	त्वेषु <i>tyéshu</i>	त्यासु <i>tyāsu</i>

3. इदम् *idám*.

N. अयम् <i>ayám</i>	इदम् <i>idám</i>	इयम् <i>iyám</i>	N. इमौ <i>imáu</i>	इमे <i>imé</i>	इमे <i>imé</i>	N. इमे <i>imé</i>	इमानि <i>imāni</i>	इमास् <i>imās</i>
Acc. { इमम् <i>imám</i>	{ इदम् <i>idám</i>	{ इमाम् <i>imām</i>	A. { इमौ <i>imáu</i>	{ इमे <i>imé</i>	{ इमे <i>imé</i>	A. { इमान् <i>imān</i>	{ इमानि <i>imāni</i>	{ इमास् <i>imās</i>
{ एनम् <i>enám</i>	{ एनत् <i>enāt</i>	{ एनाम् <i>enām</i>	{ एनौ <i>enau</i>	{ एने <i>ene</i>	{ एने <i>ene</i>	{ एनान् <i>enān</i>	{ एनानि <i>enāni</i>	{ एनास् <i>enās</i>
I. { अनेन <i>anéna</i>	{ अनया <i>andya</i>	I. }				{ एभिस् <i>ebhis</i>	{ आभिस् <i>ābhis</i>	
{ एनेन <i>enena</i>	{ एनया <i>enayá</i>					{ एभिस् <i>ebhis</i>	{ आभिस् <i>ābhis</i>	
D. { अस्मै <i>asmāi</i>	{ अस्यै <i>asyai</i>	D. }	{ आभ्याम् <i>ābhyām</i>			D. }		
{ अस्मै <i>asmai</i>	{ अस्यै <i>asyai</i>		{ आभ्याम् <i>ābhyām</i>			{ एभ्यस् <i>ebhyas</i>	{ आभ्यस् <i>ābhyas</i>	
Abl. { अस्मात् <i>asmāt</i>	{ अस्मात् <i>asmāt</i>	A. }				A. }	{ एभ्यस् <i>ebhyas</i>	{ आभ्यस् <i>ābhyas</i>
{ अस्मात् <i>asmāt</i>	{ अस्मात् <i>asmāt</i>							
G. { अस्य <i>asyá</i>	{ अस्यास् <i>asyās</i>	G. }	{ अनयोस् <i>andynos</i>			G. { एषाम् <i>eshām</i>	{ आसाम् <i>āsām</i>	
{ अस्य <i>asya</i>	{ अस्यास् <i>asyās</i>		{ अनयोस् <i>andynos</i>			{ एषाम् <i>eshām</i>	{ आसाम् <i>āsām</i>	
L. { अस्मिन् <i>asmīn</i>	{ अस्याम् <i>asyām</i>	L. }	{ अनयोस् <i>andynos</i>			L. { एषु <i>eshu</i>	{ आसु <i>āsu</i>	
{ अस्मिन् <i>asmīn</i>	{ अस्याम् <i>asyām</i>		{ अनयोस् <i>andynos</i>			{ एषु <i>eshu</i>	{ आसु <i>āsu</i>	

4. एतद् *etád*.

SINGULAR.			DUAL.			PLURAL.			
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	एषस् <i>eshás</i>	एतत् <i>etát</i>	एषा <i>eshā</i>	N.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	एतानि <i>etāni</i>	एतास् <i>etās</i>
Acc.	एतम् <i>etám</i>	एतत् <i>etát</i>	एताम् <i>etām</i>	A.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	एतानि <i>etāni</i>	एतास् <i>etās</i>
	एनम् <i>enam</i>	एनत् <i>enát</i>	एनाम् <i>enām</i>		एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>	एनानि <i>enāni</i>	एनास् <i>enās</i>
I.	एतेन <i>etēna</i>	एतया <i>etāyā</i>	एतया <i>etāyā</i>	I.	एताभ्याम् <i>etābhyām</i>		I.	एतैस् <i>etāis</i>	एताभिस् <i>etābhis</i>
D.	एतस्मै <i>etásmai</i>	एतस्यै <i>etásyāi</i>	एतस्यै <i>etásyāi</i>	D.	एतेभ्यस् <i>etēbhyas</i>		D.	एताभ्यस् <i>etābhyas</i>	

etc., like तद् *tád*, paradigm 1; only in the genitive and locative dual एतयोस् *etáyos*, and एनयोस् *enayos*.

5. अदस् *adás*.

SINGULAR.				DUAL.			PLURAL.				
	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	असौ <i>asāu</i>		असौ <i>asāu</i>	N.		अमू <i>amū</i>		N.	अमी <i>amī</i>	अमीनि <i>amīni</i>	अमूस <i>amūs</i>
Acc.	अमम् <i>amám</i>	अदस् <i>adás</i>	अमूम <i>amīm</i>	A.		अमू <i>amū</i>		A.	अमून <i>amīn</i>		अमूस <i>amūs</i>
I.	अमुना <i>amūnā</i>		अमुया <i>amuyā</i>	I.				I.	अमीभिस् <i>amībhis</i>		अमूभिस् <i>amūbhis</i>
D.	अमुस्मै <i>amūśmai</i>		अमुयै <i>amūyāi</i>	D.		अमूभ्याम् <i>amūbhyām</i>		D.	अमीभ्यस् <i>amībhyas</i>		अमूभ्यस् <i>amūbhyas</i>
Abl.	अमुष्मात् <i>amūśmāt</i>		अमुयास् <i>amūyās</i>	A.				A.	अमीभ्यस् <i>amībhyas</i>		अमूभ्यस् <i>amūbhyas</i>
G.	अमुश्या <i>amūshya</i>		अमुयास् <i>amūyās</i>	G.				G.	अमीषाम् <i>amīśhām</i>		अमूषाम् <i>amūśhām</i>
L.	अमुष्मिन् <i>amūśk.nin</i>		अमुयाम् <i>amūyām</i>	L.		अमुयोस् <i>amūyos</i>		L.	अमीषु <i>amīshu</i>		अमूषु <i>amūshu</i>



§ 248. भवन्त् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb. It is declined like other nouns in वन्त् *vant* (cf. § 221, II., Exc. 2), e.g. masc. nom. भवान् *bhavān*, voc. भवन् *bhavan*, acc. भवन्तम् *bhavant-am*, instr. भवता *bhavat-ā*, etc. The feminine, according to § 210, is भवती *bhavat-ī*, and follows the declension of देवी *devī* (§ 230).

§ 249. The reflexive pronoun is expressed :

1. By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, e.g. स स्वयम् *sa svayam*, 'he himself.'

2. By आत्मन् *ātman*, masc., properly 'the soul,' and declined according to § 211, III., Exc. 1, e.g. sing. nom. आत्मा *ātmā*, voc. आत्मन् *ātman*, acc. आत्मानम् *ātmān-am*, instr. आत्मना *ātman-ā*, etc., cf. § 239, 17. It is used in this signification in the singular only, cf. Daçakum. in my Chrestomathie, p. 189, 9, आत्मानमात्मनोद्धरन्ति सन्तः *ātmānam ātmanoddharanti santah*, 'the brave men save themselves by themselves.'

CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL  
DECLENSION.

§ 250. The nouns अन्य *anyā*, 'another,' अन्यतर *anyātara* (its comparative), इतर *ītara*, 'another,' कतर *kātara* (comparative of the interrogative pronoun), 'who or which of two,' कतम् *kātama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tātara* (comparative of the pronoun तद् *tad*), ततम् *tātama* (its superlative), यतर *yātara* (comparative of the relative pronoun), यतम् *yātama* (its superlative), and एकतम् *ekatama* (superlative of एक *ēka*, 'one') follow the declension of यद् *yád* (§ 247, paradigm 6), but they may also form vocatives.

I here give the paradigm अन्य *anyá*.

SINGULAR.			DUAL.			PLURAL		
m.	n.	f.	m.	n.	f.	m.	n.	f.
N. अन्यस् अन्यत् अन्या	N. }		N. }			N. }		
V. अन्य अन्यत् अन्ये	V. }		V. }			V. }		
Acc. अन्यम् अन्यत् अन्याम्	A. }		A. }			A. }		
I. अन्येन अन्याया	I. }		I. }			I. }		
D. अन्यस्यै अन्यास्यै	D. }		D. }			D. }		
Abl. अन्यस्मात् } अन्यास्मात्	A. }		A. }			A. }		
G. अन्यस्य } अन्यास्य	G. }		G. }			G. }		
L. अन्यसिन् अन्यासाम्	L. }		L. }			L. }		

*Obs.* अन्योन्य *anyònya*, इतरेतर *itaretara*, 'one another' (§ 208), and in the Veda इतर 'another,' make in the nom. acc. sing. of the neuter अन्योन्यम्, इतरेतरम्, इतरम्, and have in the vocative the crude form.

§ 251. एक 'one,' एकतर (comparative of एक) 'one of two,' उभय 'both' (has no dual), विश्व 'all,' सम, सिम (in the Veda with the acute on the final), सर्व 'all,' त्व 'another,' differ from the preceding paradigm only in the nom. voc. and acc. sing. of the neuter, which follow the nominal declension, e.g. sing. nom. masc. सर्वस्, neuter सर्वम्, fem. सर्वा, voc. masc. and neuter सर्वे, fem. सर्वै; त्व may optionally make in the sing. nom. acc. neuter त्वम् or त्वत्, voc. त्व or त्वत्.

नेम 'half,' follows the declension of सर्व, except in the nom. voc. plur. masc., where it may optionally use the nominal inflexion नेमे or नेमास्

§ 252. अन्तर signifying 'outer,' and 'an under-garment,' अधर 'inferior,' अपर 'another,' अवर 'posterior,' उत्तर 'above,' दक्षिण

‘on the right hand,’ पर ‘behind,’ पूर्व ‘before,’ and स्व ‘own,’ follow the rule of the preceding paragraph, except in the abl. and loc. sing. masc. and neuter and in the nom. voc. plur. masc., where they may optionally use the nominal inflexions, *e.g.* sing. nom. masc. अधरस्, neut. अधरम्, fem. अधरा, dat. masc. neut. अधरस्मै, fem. अधरस्मै, etc., but abl. masc. neut. अधरस्मात् or अधरात्, loc. masc. neut. अधरस्मिन् or अधरे, plur. nom. voc. masc. अधरे or अधरास्.

§ 253. द्वितीय ‘the second,’ and तृतीय ‘the third,’ may optionally follow the pronominal or nominal declension in the sing. dat. abl. gen. and loc. *e.g.* dat. masc. neut. द्वितीयस्मै or द्वितीयाय, fem. द्वितीयस्मै or द्वितीयायै, abl. masc. neut. द्वितीयस्मात् or द्वितीयात्, gen. m. n. द्वितीयस्य, abl. gen. fem. द्वितीयस्यास् or द्वितीयायास्, loc. m. n. द्वितीयस्मिन् or द्वितीये, fem. द्वितीयस्याम् or द्वितीयायाम्. The rest follow the nominal declension.

§ 254. प्रथम ‘the first,’ चरम ‘the last,’ अर्ध ‘half, part of,’ अल्प ‘little,’ कतिपय ‘some,’ and the numeral adjectives formed by the affix तय, as पञ्चतय ‘fivefold,’ may take the pronominal or nominal terminations in the nom. and voc. plur. masc., *e.g.* प्रथमे or प्रथमास्. The rest follow the nominal declension.

§ 255. The pronominal derivatives which are not mentioned in the preceding paragraphs follow the nominal declension, *e.g.* मदीय *mādīya*, the possessive pronoun of the first person ‘mine,’ follows in the masc. and neuter § 225, and its feminine, मदीया *mādīyā* (§ 210), follows § 226. But कति *kati*, ‘how many’ (interrogative), यति *yati*, ‘how many’ (relative), and तति *tati*, ‘so many,’ which are declinable in the three genders, but only in the plural, differ from § 229 in the nom. voc. acc. plur., which take no termination, therefore *e.g.* nom. voc. acc. कति, instr. कतिभिस्, dat. abl. कतिभ्यस्, gen. कतीनाम्, loc. कतिषु.

## 4. NUMERALS.

## CARDINALS.

§ 256. The crude forms of the simple cardinals are:—

१ एक <i>éka</i> , 'one.'	७ सप्तन् <i>sáptan</i> (in the Veda सप्तन् <i>saptán</i> ), 'seven.'
२ द्वि <i>dví</i> , 'two.'	
३ त्रि <i>trí</i> , 'three.'	८ अष्टन् <i>áshtan</i> , 'eight.'
४ चतुर् <i>chátur</i> , 'four.'	९ नवन् <i>návan</i> , 'nine.'
५ पञ्चन् <i>pánchan</i> , 'five.'	१० दशन् <i>dáçan</i> , 'ten.'
६ षष् <i>shásh</i> , 'six.'	

The numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from एक to नवन् with दशन् 'ten.' 'Nineteen' may also be formed by prefixing ऊन (*cf.* § 258) to विंशति 'twenty.' The numerals in न् drop their finals before दशन्. The modifications which the first members of eleven, twelve, thirteen, sixteen, and eighteen undergo, may be explained by their being inflected forms.

११ एकादशन् 'eleven.'	१६ षोडशन् 'sixteen.'
१२ द्वादशन् 'twelve.'	१७ सप्तदशन् (ved. सप्तदं) 'seven-teen.'
१३ त्रयोदशन् (ved. <i>tráyo</i> ) 'thirteen.'	१८ अष्टादशन् 'eighteen.'
१४ चतुर्दशन् 'fourteen.'	१९ नवदशन् or ऊनविंशति 'nine-teen.'
१५ पञ्चदशन् 'fifteen.'	

The numerals from 'twenty' to 'hundred' are formed in a similar manner:—

२० विंशति <i>viñçáti</i>	२७ सप्तविंशति
२१ एकविंशति	२८ अष्टाविंशति
२२ द्वाविंशति	२९ { नवविंशति or ऊनविंशत्
२३ त्रयोविंशति	
२४ चतुर्विंशति	३० त्रिंशत् <i>triñçát</i>
२५ पञ्चविंशति	३१ एकत्रिंशत्
२६ षड्विंशति	३२ द्वात्रिंशत्



३३	त्रयस्त्रिंशत्		
३४	चतुस्त्रिंशत्	५८	{ अष्टापञ्चाशत् or अष्टपञ्चाशत्
३५	पञ्चत्रिंशत्		
३६	षट्त्रिंशत्	५९	{ नवपञ्चाशत् or ऊनषष्टि
३७	सप्तत्रिंशत्	६०	षष्टि <i>shashṭī</i>
३८	अष्टात्रिंशत्	६१	एकषष्टि
३९	{ नवत्रिंशत् or ऊनचत्वारिंशत्	६२	{ द्वाषष्टि or द्विषष्टि
४०	चत्वारिंशत् <i>chatvāriṃśat</i>	६३	{ त्रयष्षष्टि or त्रिषष्टि
४१	एकचत्वारिंशत्	६४	चतुष्षष्टि
४२	{ द्वाचत्वारिंशत् or द्विचत्वारिंशत्	६५	पञ्चषष्टि
४३	{ त्रयश्चत्वारिंशत् or त्रिचत्वारिंशत्	६६	षट्षष्टि
४४	चतुश्चत्वारिंशत्	६७	सप्तषष्टि
४५	पञ्चचत्वारिंशत्	६८	{ अष्टाषष्टि or अष्टषष्टि
४६	षट्चत्वारिंशत्	६९	{ नवषष्टि or ऊनसप्तति
४७	सप्तचत्वारिंशत्	७०	सप्तति <i>saptatī</i>
४८	{ अष्टाचत्वारिंशत् or अष्टचत्वारिंशत्	७१	एकसप्तति
४९	{ नवचत्वारिंशत् or ऊनपञ्चाशत्	७२	{ द्वासप्तति or द्विसप्तति
५०	पञ्चाशत् <i>pañchāśat</i>	७३	{ त्रयःसप्तति or त्रिसप्तति
५१	एकपञ्चाशत्	७४	चतुःसप्तति
५२	{ द्वापञ्चाशत् or द्विपञ्चाशत्	७५	पञ्चसप्तति
५३	{ त्रयःपञ्चाशत् or त्रिपञ्चाशत्	७६	षट्सप्तति
५४	चतुःपञ्चाशत्	७७	सप्तसप्तति
५५	पञ्चपञ्चाशत्	७८	{ अष्टासप्तति or अष्टसप्तति
५६	षट्पञ्चाशत्	७९	{ नवसप्तति or ऊनाशीति
५७	सप्तपञ्चाशत्		

८० अशीति <i>açiti</i>	९२ { दानवति or
८१ एकाशीति	९२ { द्विनवति
८२ द्यशीति	९३ { त्रयोनवति or
८३ त्र्यशीति	९३ { च्चिनवति
८४ चतुरशीति	९४ चतुर्नवति
८५ पञ्चाशीति	९५ पञ्चनवति
८६ षडशीति	९६ षण्वति
८७ सप्ताशीति	९७ सप्तनवति
८८ अष्टाशीति	९८ { अष्टानवति or
८९ { नवाशीति or	९८ { अष्टनवति
८९ { जननवति	९९ { नवनवति or
९० नवति <i>navatī</i>	९९ { जनशत
९१ एकनवति	

१०० शत *çatá*, masc. and neuter.—१००० सहस्र *sahásra*, masc. neut.—१०,००० अयुत neut.—१००,००० लक्ष neut., and लक्षा fem.—‘One million’ प्रसुत neut.—‘Ten millions,’ कोटि fem.—‘Hundred millions’ अर्बुद masc. neut.—‘Thousand millions’ महर्बुद (अब्ज, न्यर्बुद) neut.—‘Ten thousand millions’ खर्व neut.—‘Hundred thousand millions’ निखर्व neut., etc.

§ 257. The numbers ‘two hundred,’ ‘three hundred,’ etc., up to ‘a thousand,’ and ‘two thousand,’ ‘three thousand,’ up to ‘ten thousand’ are expressed either by conjoining the first ten cardinals as attributives with the duals and plurals of शत ‘hundred’ and सहस्र ‘a thousand,’ or by compounding them with both; the compounds are singular neuters, *e.g.* द्वे शते (dual neut.) or द्विशतम् (nom. sing. neut.) ‘two hundred,’ त्रीणि शतानि (plur. neut.) or त्रिशतम् ‘three hundred.’

दशशती fem. sing. ‘ten hundred,’ occurs for सहस्र ‘a thousand.’

When any number from ‘eleven’ to ‘fifty’ is to be added to शत ‘a hundred,’ or सहस्र ‘a thousand,’ the numeral implying the additional number is changed to an adjective by affixing an अ, before which final अन्, अति, and अत् are dropped. These adjectives agree with the numeral which expresses the larger

number, in gender, number, and case, and are placed before them, *e.g.* **एकादशं** (from **एकादशन्** + **अ**) **शतम्** ‘one hundred and eleven.’

The word **अधिक** ‘increased (by)’ is compounded with other numerals in order to denote addition, *e.g.* **पञ्चाधिक** ‘increased by five.’ These compounds either agree with **शतं**, **सहस्रं**, etc., in case, number, and gender, or are compounded with them, *e.g.* **पञ्चाधिकं शतम्** or **पञ्चाधिकशतम्** ‘hundred and five.’

§ 258. In order to denote subtraction, the subtrahend is compounded with following **ऊन** ‘diminished (by),’ **पञ्चोऽन** ‘diminished by five.’ These compounds (*cf.* § 257) are either joined to the minuend as adjectives or compounded with it, *e.g.* **पञ्चोऽनं शतम्** or **पञ्चोऽनशतम्** ‘hundred diminished by five’ = ‘ninety five.’ But when a number is diminished by one, the word **एक** ‘one’ is generally left out and **ऊन** prefixed to the minuend, *e.g.* **ऊनविंशति** ‘twenty diminished (by one)’ = ‘nineteen.’

§ 259. The first four numerals are declinable in the three genders. **एक** *eka*, the crude form of the masc. and neuter, has in the fem. **एका** *ekā*. **द्वि** *dvi*, ‘two,’ has in the masc. and neuter as crude form **द्व** *dva*, in the fem. **द्वा** *dvā*. **त्रि** *tri*, ‘three,’ is the crude form in the masc. and neuter, and substitutes in the fem. **तिसृ** *tisṛi*. **चतुर** *chatur*, ‘four,’ likewise substitutes in the fem. **चतसृ** *chatusṛi*.

The following numbers up to **नवदशन्** ‘nineteen’ are used as adjectives with the same terminations in all genders, agreeing in case with the corresponding substantives, *e.g.* **पञ्चसु ग्रामेषु** ‘in five villages.’

The numerals from **ऊनविंशति** ‘nineteen’ up to **नवनवति** ‘ninety nine’ are substantives of the feminine gender; **ऊनशत** ‘ninety nine’ has the same gender as **शत**, which as well as that of the following numerals is mentioned in § 256.

The objects numbered by these numerals are generally put in the genitive plural, *e.g.* ‘twenty sons’ **विंशतिः पुत्राणाम्**, but some-

times also in the same case as the numeral, *e.g.* नवति पुरः 'ninety towns,' or the numeral even takes the terminations of the plural, *e.g.* षडशीतयस् 'eighty-six.'

§ 260. The declension of the numerals up to नवदशन् *nava-dāśan*, 'nineteen,' has some irregularities.

एक *eka*, 'one,' as already mentioned (§ 251), follows in a great number of cases the pronominal declension. The dual is wanting and the plural signifies 'some.'

SINGULAR.				PLURAL.			
	masc.	neut.	fem.		masc.	neut.	fem.
N.	एकस्	एकम्	एका	N. }	एके	एकानि	एकास्
V.	एक		एके	V. }			
Acc.	एकम्		एकाम्	A. }			
					एकान्		
I.	एकेन		एकया	I.	एकैस्		एकाभिस्
D.	एकस्मै		एकस्मै	D. }	एकेभ्यस्		एकाभ्यस्
Abl.	एकस्मात्		एकस्यास्	A. }			
G.	एकस्य				G.	एकेषाम्	
L.	एकस्मिन्		एकस्याम्	L.	एकेषु		एकासु

द्व 'two' follows the nominal declension (§§ 225, 226) and is used in the dual only. The remaining numerals up to नवदशन् are declinable in the plural only and have many irregularities. I shall give पञ्चन् as the model of those which end in न्.

	m.	n.	f.		m.	n.	f.
N.V.A.	द्वौ	द्वे	द्वे	N.V.	त्रयस्	त्रीणि	तिस्रस् 'three.'
I.D.A.	द्वाभ्याम्			A.	त्रीन्		
G.L.	द्वयोस्			I.	त्रिभिस्	तिसृभिस्	
				D.A.	त्रिभ्यस्	तिसृभ्यस्	
				G.	त्रयाणाम्	तिसृणाम्	
				L.	त्रिषु	तिसृषु	

	m.	n.	f.
N.V.	चत्वारस्	} चत्वारि	चतस्रस् 'four.'
A.	चतुरस्		
I.	चतुर्भिस्		चतसृभिस्
D.A.	चतुर्भ्यस्		चतसृभ्यस्
G.	चतुर्णाम्		चतसृणाम्
L.	चतुर्षु		चतसृषु
	m.f.n.	m.f.n.	m.f.n.
N.V.A.	पञ्च 'five.'	षट् 'six.'	अष्ट or अष्टौ 'eight.'
Instr.	पञ्चभिस्	षड्भिस्	अष्टभिस् or अष्टाभिस्
D.A.	पञ्चभ्यस्	षड्भ्यस्	अष्टभ्यस् or अष्टाभ्यस्
Gen.	पञ्चानाम्	षण्णाम्	अष्टानाम्
Loc.	पञ्चसु	षट्सु	अष्टसु or अष्टासु

ऊनविंशति 'nineteen' up to नवविंशति 'twenty-nine,' and the numerals from षष्टि 'sixty' to नवनवति 'ninety-nine' and कोटि 'ten millions' follow the paradigm मति (§ 229).

ऊनचिंशत् 'twenty-nine' up to नवपञ्चाशत् 'fifty-nine' follow the rules given in §§ 212 and 213, II., e.g. sing. nom. voc. चिंशत्, accus. चिंशतम्, instr. चिंशता, etc.

ऊनशत 'ninety-nine' and the rest ending in अ follow § 225.

#### ORDINALS.

§ 261. The ordinals, except the equivalent of 'the first,' are derived from the crude forms of the cardinals, as will be shown by the following list.

m.n.	f.
प्रथम <i>prathamá</i>	प्रथमा <i>◌mā</i> , or
अग्रिम <i>agrīma</i>	अग्रिमा <i>◌mā</i> or
आदिम <i>ādima</i>	आदिमा <i>◌mā</i> }
द्वितीय <i>dvitīya</i>	द्वितीया <i>◌yā</i> , 'the second.'
तृतीय <i>tritīya</i>	तृतीया <i>◌yā</i> , 'the third.'

m.n.	f.
चतुर्थ <i>chaturthá</i>	चतुर्थी <i>°thī</i> , or
तुरीय <i>turīya</i>	तुरीया <i>°yá</i> , or
तुर्य <i>túrya</i>	तुर्या <i>°yá</i>
पञ्चम <i>pañchamá</i>	पञ्चमी <i>°mī</i> , or
पञ्चथ <i>pañchathá</i>	पञ्चथी <i>°thī</i>
षष्ठ <i>shashthá</i>	षष्ठी <i>°thī</i> , 'the sixth.'
सप्तम <i>saptamá</i>	सप्तमी <i>°mī</i> , 'the seventh.'
अष्टम <i>ashtamá</i>	अष्टमी <i>°mī</i> , 'the eighth.'
नवम <i>navamá</i>	नवमी <i>°mī</i> , 'the ninth.'
दशम <i>daṣamá</i>	दशमी <i>°mī</i> , 'the tenth.'
एकादश <i>ekādaśá</i>	एकादशी <i>°ṣṭī</i> , 'the eleventh.'

and so on up to

नवदश <i>navadaśá</i>	नवदशी <i>°ṣṭī</i> , or	} 'the nineteenth.'
ऊनविंश <i>ūnaviṁśá</i>	ऊनविंशी <i>°cī</i>	
विंश <i>viṁśá</i>	विंशी <i>°ṣṭī</i> , or	} 'the twentieth.'
विंशतितम <i>viṁṣatitamá</i>	°मी <i>°mī</i>	

and so on up to

नवनवत <i>navanavatá</i>	नवनवती <i>°tī</i> or	} 'the ninety-ninth.'
नवनवतितम <i>navanavatitamá</i>	°मी <i>°mī</i> or	
ऊनशततम <i>ūnaṣatitamá</i>	°मी <i>°mī</i>	
शततम <i>ṣatitamá</i>	°मी <i>°mī</i> , 'the hundredth.'	

and so on.

The masculines and neuters ending in अ are declined according to § 225; the feminines ending in आ according to § 226, and those ending in ई analogously to देवी in § 230. But प्रथम, द्वितीय, and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254.

## CHAPTER III.—INDECLINABLES.

§ 262. The indeclinables comprise—1. A few nouns (*cf.* § 211). 2. The adverbs, particles, and interjections. 3. The conjugational inflexions.

§ 263. I. Adverbs and particles are derived from nouns and pronouns by the following affixes :—

1. तस् *tas*. This affix signifies ‘from’ (ablative), *e.g.* ग्राम *grāma*, ‘a village,’ ग्रामतस् *grāma-tas*, ‘from the village.’

The pronouns तद्, त्वद्, and यद् subjoin this affix to their inflective bases त, त्व, and य (§ 245), *e.g.* ततस्. The pronoun इदम् to इ, इतस्; अदस् to अमु, अमुतस्; किम् to कु, कुतस् ‘whence;’ एतद् forms it from अ, अतस्.

This affix is also added to the prepositions अभि and परि. अभितस्.

2. सात् *sāt*. When the adverbs formed by this affix are connected with the verbs अस् ‘to be,’ भू ‘to become,’ and कृ ‘to make,’ they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e.g.* अग्निसात् *agni-sāt* (from अग्नि *agni*, ‘fire’) कृ *kṛi*, ‘to change entirely to fire.’ The स of this affix is never changed to व (contrary to § 17).

3. वत् *vat* signifies ‘like,’ ब्राह्मणवत् *brāhmaṇa-vat* ‘like a Brahman.’

4. शस् *śas* signifies ‘fold’ and ‘successive order,’ *e.g.* द्विशस् *dvi-śas*, ‘two-fold,’ पादशस् *pāda-śas*, ‘foot by foot.’

5. धा *dhā* is added to numerals to imply ‘partition’ and ‘kind,’ द्विधा *dvi-dhā*, ‘in two parts,’ ‘of two kinds.’

6. कृत्वस् *kritvas* is likewise attached to numerals to signify<sup>3</sup> 'times,' e.g. पञ्चकृत्वस् *pañcha-kritvas*, 'five times.' एक *eka*, 'one,' is represented by स *sa* and the affix by कृत् *krit*, सहात् *sa-krit*, 'once;' स् *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर् *charur*, द्विस् *dvi-s*, 'twice;' after चतुर् the स् is dropped, चतुर् 'four times.'

7. चा *trá* is added to some words in the sense of a locative, पुरुषचा *purusha-trá*, 'amongst men;' also after स 'one,' सचा 'with.' When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No. 1, तच्च *ta-tra*, 'in that (place),' अमुच, कुच, अच; इदम् subjoins ह in the same signification, इह 'here;' in the same way also कुह is derived from किम्, and सह 'with,' from स, which may affix also चम्, सचम् 'with.'

8. दा *dá* and हि *rhi* are added to pronouns to signify 'time;' the bases of the pronouns are the same as in No. 1 and 7, यदा *yadá*, यर्हि *yarhi*, 'when.' The forms तदा and इदा, of which the latter occurs only in the Veda, add also नीम्, तदानीम्, इदानीम्.

9. था *thá* is likewise added to pronouns to denote 'manner;' the bases of the pronouns are the same as in Nos. 1, 7, and 8, तथा *ta-thá*, 'in that manner.' But इदम् substitutes इत् and takes the affix थम्, इत्थम्. The same affix occurs also in कथम्, from किम् 'in what manner.'

10. तात् *tát* is subjoined to words expressing space and time without changing the signification, e.g. प्राञ्च *práñch*, 'in front,' प्राक्तात् (*cf.* §§ 193, 2, and 221, I., *prák-shu* in the locative plural). Some forms ending in अ insert स् before this affix, e.g. अवर अवरस्तात् 'behind;' similarly from उपरि 'above,' उपरिष्ठात् with ष्ट instead of स्त after इ as in § 241.

§ 264. II. As adverbs are used further:—

1. The accusatives singular neuter of all adjectives, e.g. मृदु 'softly.'



2. A kind of adverbial compounds, called अव्ययीभाव 'indeclinables,' the first part of which is an indeclinable, e.g. a preposition, अति 'over,' whilst the last part has the form of an accusative singular neuter, e.g. यथाशक्ति 'according to (यथा) one's power (शक्ति).' The last members are modified according to §§ 210b and 225, e.g. अधि with गोपा 'cowherd' makes अधि-गोपम् 'amongst the cowherds.' For सह 'with,' when first member, is substituted स, e.g. सचक्रम् 'with the discus (चक्र).' When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, अ sometimes must, sometimes may be added, e.g. ऽअनडुह् 'beast of burden' must become ऽअनडुहम्, but ऽसमिध् 'fuel' may become ऽसमिधम्, e.g. with उप, उपसमित् or उपसमिधम्. For further details cf. my V.G. § 682.

3. Many words, for which cf. my V.G. § 783, III. and the dictionary.

§ 265. III. The particles are:—

1. The prepositions which serve to determine more precisely the sense of the cases. As prepositions are used:—

(a) The greater part of the prepositions enumerated in § 189, viz., अति 'beyond,' with the accusative, in the Veda also with the genitive.—अधि 'over,' with the locative, in the Veda also with the accusative, instrumental, and ablative; when doubled, अध्यधि, with the accusative.—अनु 'after,' in the significations 'to,' 'for,' 'with,' etc., with the accusative and ablative; in the Veda also with the genitive.—अप 'off,' 'from' with the ablative.—अभि 'towards,' with the accusative in the same significations as अनु.—अव 'down,' in the Veda with the ablative.—आ 'to' with the ablative; in the Veda 'near to' with the locative, 'till to' with the accusative.—उप 'over,' 'near,' with the locative; 'under,' with the accusative.—परि 'around,' with the accusative; in the Veda also with the instrumental; in the sense of 'except' with the ablative, in the Veda also in the signification 'over.'—प्रति 'towards' with

the accusative; 'in return for' and 'like' with the ablative.—  
सम् 'with' with the instrumental in the Veda.

(b) Some other particles and adverbs. With the *accusative*: अधोधस् 'near;' अन्तर् 'between,' in the Veda also with the genitive and locative; अन्तरा and अन्तरेण 'between,' 'in,' 'outwards;' तेन 'in that direction,'\* 'there against;' येन 'where against;' अभितस् 'on both sides;' उपर्युपरि 'over;' उभयतस् 'on both sides;' धिक् 'fie,' also with the vocative; निकषा 'near,' 'between;' परितस् 'round about;' समया 'with,' 'near,' 'in;' सर्वतस् 'from all sides;' हा 'woe!'

With the *accusative*, *ablative*, or *genitive*: words signifying 'far,' or 'near,' like दूरम् 'far,' अन्तिकम् 'near.'

With the *accusative* or *genitive*: अधरेण 'under,' उपरि 'over,' उत्तरेण 'to the north (of),' दक्षिणेन 'to the south (of),' ऋते 'without' (also with the ablative).

With the *accusative* or *locative*: तिरस् 'across.'

With the *instrumental*: the words signifying 'with,' अमा, जोषम्, सञ्जुस्, सचा (also with the ablative and locative), सचम्, सचा, समम्, सह, साकम्, सार्धम्, and in the Veda स्मत्.

With the *dative*, in the Veda also with the locative: अलम् 'enough,' but, when prohibitive 'away with,' with the instrumental; नमस् 'veneration,' वषट्, स्वधा, and स्वाहा, words used at sacrifices, स्वस्ति 'hail' (well-being).

With the *dative* or *genitive*: शम् 'hail.'

With the *ablative*: आरात् 'far,' वहिस् 'out,' 'outwards,' the accusatives of the neuter gender of nouns ending in अच्, e.g. प्राक् 'before;' उत्तराहि 'from above,' दक्षिणाहि 'from the right side,' प्रभृति 'beginning with,' etc.

With the *ablative* or *genitive*: उत्तरा 'from above,' दक्षिणा 'from the right side,' पश्चात् 'behind.'

With the *genitive*: अधस् 'below,' also with the ablative and in the Veda with the accusative; अन्ति (vedic) 'opposite,' अवस् 'below,' पुरस् 'before,' 'to the east,' अवर्तस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,' उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs ending in अस्तात्.

2. Some few words which modify the signification of the preceding word, e.g. अपि 'even,' after numerals 'all,' चत्वारोऽपि 'all four,' सर्वेऽपि 'all together;' इत् (vedic), ईम् (vedic), घ (vedic), ह 'just;' एव 'only,' 'truly,' to the pronoun तद् it gives the signification of the Latin *dem* in *idem*, स एव 'the same;' कम् (vedic) 'well;' चन and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, e.g. किं चित् 'something.'

### 3. The conjunctions.

(a) Copulative conjunctions are: अथ 'now,' 'and,' अथो 'then,' अपि 'moreover,' आत् (in the Veda) 'then,' उत 'and,' च 'and' (following the word to which it belongs, like the Latin *que*), तत् 'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च 'farther.'

(b) Disjunctive conjunctions are: वा 'or' (following the word to which it belongs), वा ... वा 'either ... or' (following the word to which they belong).

(c) Adversative conjunctions are: अथ वा 'but no,' तु 'but,' किं तु 'but.'

(d) Conditional conjunctions are: चेत् and यदि 'if.'

(e) Causal conjunctions are: हि, तत्, तेन, तस्मात् 'for this reason,' 'for.'

(f) Interrogative conjunctions are: आहो खित्, उताहो, किम्, किम्, कश्चित्, etc.

(g) Affirmative conjunctions are: अङ्ग 'indeed,' अथ किम् 'yes,' अद्वा 'truly,' तथा 'thus,' ओम्, नूनम् 'certainly.'

(h) Negative conjunctions are: न 'no,' नतु, नहि, नहिकम्, etc.

§ 266. There are a great number of interjections, e.g. for

‘calling,’ अहह, भगो, भो, etc., *cf.* the dictionary and my K.G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तराम् is affixed, तमाम् in the superlative, *e.g.* from अव ‘away,’ अवतराम्, अवतमाम्; from उच्चैस् ‘high,’ उच्चैस्तराम्, उच्चैस्तमाम्; from पचति, third person singular of the present Parasmaipada of पच् ‘he cooks,’ पचतितराम्, पचतितमाम्.